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American Board of Commissioners for Foreign Missions.

LETTER FROM DR. ANDERSON.—No. 2.

AHMEDNUGGUR, DECEMBER 14, 1854.

Secretaries of the American Board of Commissioners for Foreign Missions:

Dear Brethren:—The ordination of Haripunt and Ramkrishnapunt, as pastors of the first and second churches of Ahmednuggur, took place yesterday in the chapel. It is fitting that I should give you my impressions of so interesting an occurrence. This I must do under the pressure of the business of the general meeting of the Mahratta missions, which has now just entered its second week.

Our Ahmednuggur brethren had informed us, while in London, of their intention to ordain these well-known converted brahmins, and also that they had concluded to defer the ordination till our arrival. Our first endeavor, on reaching this place, was to procure their consecration as *pastors*, rather than as mere evangelists. It would seem that the native minister is more likely to work satisfactorily to himself and to his missionary brethren in the former relation, than in the latter. Besides, the church in Ahmednuggur, consisting of one hundred and twenty-eight members, needed a native pastor; and there were strong reasons in favor of a colony from this church, to form a second church in another part of the city. Both of these men, moreover, were better suited to pastoral labors in the city than in the country.

You will remember Mr. Ballantine's very interesting account of Haripunt's conversion in the *Missionary Herald* for 1840, pp. 263—273. The *Herald* for 1843, pp. 51, 52, contains an account of the conversion of Ramkrishnapunt. They were both brahmins of high rank, and young men of extraordinary promise, and have ever been so regarded by the mission.

It was decided to make the former pastor of the old church; and to make the latter, who is the younger of the two, and the more popular preacher, pastor of the new church. Mr. Thompson and myself were present when the matter was privately explained to the candidates; and we were greatly pleased with their apparent humility and their intelligence. Twelve persons were selected for the colony, two-thirds of them men; and a good-looking company they were, when they came together on Monday for a public recognition as a church of Christ. That day was

second in interest only to the following Wednesday. At the hour of three in the afternoon, we found a goodly number collected in the chapel. It soon appeared that the comparatively numerous body of men which we noticed on the left of the pulpit, were the brethren who were to remain in the old church; and that the little company on the right, including Ramkrishnapunt and his interesting wife, were the band selected for the new enterprise. Every thing was done in order, under the superintendence of Messrs. Ballantine and Hazen, resident missionaries at the station. First, the brethren on the left voted to dismiss their brethren and sisters on the right; and, having done this, they proceeded to elect Haripunt for their pastor, and to choose a couple of deacons.

The colony then voted to organize itself into a distinct church of Christ, and gave public assent to a confession of faith and a covenant, the same with those of the mother church; and when thus ready for action, they elected Ramkrishnapunt for their pastor, and two of their number for deacons. I then gave to both churches, through their elected pastors, the right hand of fellowship, in behalf of all the churches of Christ in our several missions, and of our extended connection of churches in the United States of America. Mr. Ballantine interpreted. He had previously explained to the new church their peculiar privileges and responsibilities. Two appropriate hymns were sung with much spirit from Mr. Ballantine's popular Mahratta versions of some three hundred, or more, of the best hymns in our language.

Tuesday afternoon we had another meeting for a public examination of the candidates, preparatory to their ordination. At three o'clock, the fine-toned and unusually large bell of the chapel sounded its sweet notes over the greater part of Ahmednuggur; and the house was soon nearly full of native people, clad in their best dresses. The candidates gave each an extended relation of his Christian experience, and of the way in which he had been led to consecrate himself to the ministry of the gospel. This they will write out for us. Enough of their examination in doctrines was translated to enable us to bear favorable testimony to their fitness for the work in respect to knowledge; and there could be no doubt of their having a call of God to the ministry.

They were ordained by the Ahmednuggur mission, as such, acting under the commission, "Go, preach the gospel," etc.; which necessarily involves the power to gather and organize churches from among the converts, and to ordain pastors over them. The members of the missions and the Deputation, providentially present at the time, were requested to render aid. It was among the highest privileges of our lives to be here at the ordination of these two men, as the first native *pastors* on this side of India, and to assist in the services.

This season of the year in the Deccan is generally delightful, usually mild, and sometimes warm at midday, with mornings and evenings requiring a woollen garment. The afternoon of Wednesday allowed all the doors and windows of the chapel to be open, and the house was crowded without discomfort. A few English people of respectability were present, and sat with the ladies of the mission in chairs facing the pulpit, in the aisle which runs through the middle of the chapel along its whole extent. But the larger part of the audience was native, including several men connected with the government, who may, for aught that I know, be intellectually convinced of the folly of paganism, but stand yet aloof from a Christian profession. The two candidates wore white turbans, and a becoming white cotton dress reaching below the knees, leaving the neck, ankles and feet bare, after the manner of the country.

The services were of course in the Mahratta language; the "right hand of

fellowship" and "charge," which Mr. Thompson and I delivered in English, having been translated. The sermon was by Mr. Ballantine; the ordaining prayer by Mr. Wilder; and the address to the people by Mr. Bowen. Other brief services were performed by Messrs. Fairbank and Bissell, and by the two native brethren; while the congregation sang, in familiar tunes, versions of the hymns commencing, "Go preach my gospel," "How beautiful are their feet," and "Glorious things of thee are spoken."

The audience appeared seriously impressed, when they saw the two pastors elect kneeling on either side of him who made the ordaining prayer, with the hands of the presbytery laid upon their heads. Though the house was crowded, and many of course were heathen, but few left during the two hours and a quarter occupied by the meeting.

As the evening twilight was coming on, I resorted to my favorite retirement on the flat roof of Mr. Ballantine's house. During the day, the prospect from thence is extensive and beautiful; but now surrounding nature was sinking into the peculiar softness and repose of a tropical evening. There in the balmy air, alone, I reflected on the (to me) novel transactions of the past three days. What should prevent the multiplying of such scenes over the wide and populous plains of India? What could prevent it, with the ordinary blessing of heaven, were preachers only at hand to pioneer the way, break ground, and sow the good seed; and, when there are converts, gather them into churches, and ordain pastors over them? Indeed, the development of the native preaching and pastoral talent seems to be the chief work of missions in this land. Such, I believe, will be the grand effort of our missions in the Deccan.

I remain, dear brethren, most truly yours,

R. ANDERSON.

INTELLIGENCE FROM THE MISSIONS.

Gaboon.

JOURNAL OF MR. BUSHNELL.

THIS missionary brother has sent home a number of extracts from his Journal, extending through a period of about four months. Some of these will be found below. The nature of the work which the American Board has undertaken in West Africa, will appear more fully from such communications, perhaps, than from a more formal narrative. Obstacles and hinderances are here described just as they seem to the missionary when they cross his path.

Annual Meeting remembered.

September 12, 1854. Though we are almost buried alive in these African wilds, we have not forgotten that to-day the American Board commences its session in Hartford. How much we should love to be there! But though deprived of this privilege, we are with you in spirit, and find pleasure in going to a

throne of grace in behalf of that Board, which has our entire confidence and warmest affections.

Next day Mr. Bushnell preached in three Bakél towns, and "was much gratified with the good attention" which was given to the Word.

An interesting Day.

On the following day, Messrs. Bushnell and Herriek made a missionary excursion up the Bakwé.

14. We were impressed with the fact that the population must formerly have been much more dense, on the Bakwé, than it is at present. Native wars, superstition, and the foreign slave trade, have left only a miserable remnant of a once numerous people. The Bakélés are fast leaving this river, through fear of their more numerous and powerful neighbors, who are descending from the interior. Our head canoe-man formerly resided here; but having become involved in

war with the Pangwes, he recently removed to Néngeñgé. As we ascended the river, he pointed out to us the ruins of his town, and also the place where he attacked a Pangwe town in the stillness of the early morning, and killed several of the inhabitants, causing those who were spared to flee to the bush. He related to us these deeds of blood without the least appearance of compunction; and when we reproved him, his excuse was that the Pangwes had first killed one of his people.

About twelve o'clock, we came in sight of a new Pangwe town, on the north side of the river. The inhabitants hailed us, and wished us to land; but we promised to call on our return, and passed by. Soon after, we heard a loud noise in the town, and saw many persons running, with weapons in their hands; and presently two canoes were launched, and strong arms were propelling them in pursuit of us. Our canoe-man, who an hour before had boasted of his warlike exploits, was now almost white with fear. He said that these were the same people upon whom he had made war, and that they recognized him, and were following him to kill and eat him. He rowed for his life, and entreated us to help him, saying that, if we were overtaken, we must fall victims to the rage of his enemies, as well as himself. He evidently thought that the day of vengeance had come. It was rather an exciting scene. But after following us a mile or two, the Pangwes gave up the chase; and we soon reached Makaka, a large Bakélé town, whither we were bound.

There we found a number of people, from whom we received a cordial welcome. We remained an hour or more, making known to the head-men the nature of our mission, as best we could, and the simple truths of the gospel. But when we were ready to leave, our canoe-men refused to accompany us. Having, as they supposed, narrowly escaped from death, they were unwilling to run the risk of making a supper for the Pangwes, on their return. What could we do? We had left our wives unprotected at home; and they would be anxiously expecting us before sunset. The river was so narrow that there was no use in attempting to run past the Pangwe town; and, furthermore, we had promised to land there on our return. After some delay, we employed the head-man of the town, where we were, to accompany us with some of his people; and our men, in another canoe, followed us, and passed

by on the other side of the river, while we landed at the Pangwe town.

We met with a civil reception. Through an interpreter, we explained to the Pangwes who we were; that we were friends to all people alike, to them as well as to Bakèles, Shékanis and Mpongwes. They reciprocated our friendship in true African style. The head-man, after expressing his pleasure at seeing us, went and caught a fowl, and gave it to us; and he also gave to each of us a piece of India-rubber gum, which his people are just learning to procure for commerce. He then set before us two dishes, one of boiled plantains, and the other unknown to us. Of the former we tasted; but we were satisfied to leave the other untasted.

Leaving these interesting people, we returned to our canoe, and exchanged canoe-men, and started for our home. Night soon overtook us; but as we rowed down the river in darkness, we sang the missionary hymn, and thought of the great congregations of the friends of missions, who were probably in that hour sitting around the Lord's table, and celebrating his dying love in Hartford. As we thought of them, and of other Christian friends, our hearts were filled with gratitude, and we almost forgot our fatigue and our exposure to the damp night air.

The Highlands—Sabbath Labors.

Two days later, Messrs. Bushnell and Herrick visited two other towns.

16. At the latter place, we walked to an eminence at some distance back of the town, where we had a finer view of the Pangwe mountains on the north and east, than we have before seen. We could distinctly see three ranges rising one above another; and the first range seemed so near, that I think with a spy-glass we might have distinguished trees upon the western declivity. We imagined that we could almost feel their cool breezes and bracing air. Oh, when shall we be permitted to unfurl the banner of Immanuel there!

The succeeding day was the Sabbath. Mr. Bushnell preached early in the morning to the usual congregation at Néngeñgé. He then crossed over to Dáká, and addressed "a large and attentive audience." Passing down to Shuku, he found a larger congregation than usual. Returning home, he rested an hour; after which he went up to Ngoma. "A larger number were present, and the attention was better than usual."

Next he preached to "a few" at Nkôgo; and subsequently he declared the word of the Lord to a "large number" at Bâkwé.

17. After the service at Shuku was concluded, the head-man of the town repeated to his people, in an impressive manner, the principal truths which I had spoken, and urged them to give heed and believe. Then he gave them a lecture on keeping the Sabbath, and told them that next Sabbath I would see who were disposed to be good by their presence. This was truly encouraging, as heretofore this King has manifested some hostility to the gospel, and has seldom been present at our services. If he will only practice what he says to his people, and will set them the example, his influence will be most salutary; for he is one of the most influential men in this region.

On the 22d of September, Mr. Bushnell wrote as follows: "The rainy season has commenced; and we shall have rain in abundance for seven months." Next day he preached in several places, and saw much to animate his "weak faith." On the succeeding Sabbath he had still greater encouragement.

A Pangwe King—War.

October 2. I have received calls from an unusually large number of people; and among them was Jiduma, a Pangwe King, with his company, from up the Nkômá. He is an old and venerable man, with a long, white beard. He brought me a "dash" or present of two fowls and two bunches of plantains. He manifested much interest in every thing he saw; and when Mrs. Bushnell played on her melodeon, his wonder was great. He appears to be friendly, and possessed of considerable dignity and influence. Perhaps his town may be the next place for a missionary station, as we advance interiorward.

5. The war is re-commenced with the Pangwes. Some notice of it was given in the August Herald. We had hoped that it was at an end, as several months have passed by since any one was killed on either side. But two men from this place were trading at a Pangwe town, a day or two since, when one of them was speared. He escaped and returned home. The wound is a severe one in his back; but I think it will not prove fatal. No sooner was this attack generally known, than companies started off from neighboring towns, to make war on the Pangwes. One man belonging to a place that had no part in the war, was shot

down; and we suppose that others will be.

One horrid feature in African warfare is, that each member of a tribe is held responsible for the acts of all the others. Hence, when an attack is to be made, it is generally upon some innocent, unsuspecting persons, instead of the guilty, who are likely to be on the look-out.

On the 26th of October, Mr. Bushnell made the following entry in his journal: "We are all in the enjoyment of good health, and are pursuing our labors with increasing encouragement. Our preaching services are well attended; and the people listen to the truth with respect and interest. Mrs. Bushnell has from the first instructed a few children at our house; but recently we have completed our school-house; and now she has an interesting charge of twenty-five, eight of whom are boarders. We might increase the number, if we had funds sufficient to support them."

Habitations of Cruelty.

The excitement of a residence at Nēngenēge will appear from the following extract.

30. Last night, just after we had retired weary from the labors of the Sabbath, we were aroused by the report of a gun; and we found that there was much confusion in the town. Soon persons came running to our piazza, some requesting to be taken in, and others begging us to go and interfere, as a man had fired a gun at one of his wives, whom he accused of infidelity; but as she had escaped, he was roving through the street, threatening to kill some one else, unless his wife was found and given up. After a while the wife was caught and returned to her enraged husband, who would perhaps have taken her life, had not we interfered. In the night our ears were pained with her screaming.

Soon after sunrise we saw four large canoes, with flags flying, drums beating, and war horns blowing, coming down the Nkâmá. It was a war party from Shuku, a neighboring town, which had been sent by the head man to recover a stolen wife at a Bakélé town on the Nkâmá. But finding a Pangwe canoe that was descending the river, they attacked it, killing two men, and taking one captive. They returned in great triumph, having performed this murderous exploit upon innocent and defenceless people.

This evening the women and children from one of the Bakélé towns nearest to the Pangwes, have fled, and come to

Néngénge through fear of the enraged Pangwes, who threaten a war of extermination upon the Bakélé towns in that region.

Personal Adventures.

The effects of this belligerent state of things on the labors of the mission, may be inferred in part from the subjoined narrative.

November 4. In the afternoon I went with seven of our school-boys down the river, for the purpose of preaching in two or three towns which I have not visited for some time past. We had proceeded but one or two miles, when we saw three large war-canoes, concealed in the mangroves, start out in pursuit of us. My boys were much alarmed, and rowed with all their might towards the beach. But the warriors rapidly gained upon us; and as they drew near, several guns were aimed at us. As soon as I perceived that they were ready to fire, I arose in the canoe, and, facing them, swung my umbrella, and called to them, warning them not to fire, as it was a white man's canoe. Just as we reached the mangroves which line the bank of the river, we were overtaken; and a scene of confusion ensued. Two of the boys sprang from the canoe into the mangroves, and fled to the jungle. The others were seized; and after some altercation one of them, in spite of my protestations, was forced into one of the war-canoes, and securely bound; and then with their captive the war party commenced ascending the river triumphantly. With my three remaining boys, I returned to Néngénge.

As the war-party ascended the river with their captive, their enemies from the opposite side of the river met them in canoes, and a native naval battle ensued. The firing was continued for an hour or more; when, ammunition becoming scarce on one side, they retreated down the river, followed by the other party, who kept up a chasing fire till nearly sunset.

The boarding school, as will be supposed, suffers very much from these occurrences. All but two of the pupils were taken away by their friends. In reference to the captured boy, Mr. Bushnell says: "He was our first and most promising scholar, concerning whom we have entertained flattering hopes. We feel sad when we think of him, and of the outrage which has been perpetrated upon us; but whatever the result may be, we confidently believe that our heavenly Father will overrule it for good."

On the following day, our missionary brother

preached to three "small and restless congregations." The Sabbath school was reduced from about thirty to ten. But joy came in the evening. "We assembled," Mr. Bushnell says, "for the purpose of mingling our petitions with those of the Christian world at the monthly concert. Our hearts were sorrowful; and we were enabled to feel that all our help must come from God. Soon after our services commenced, the door opened, and the dear boy who was captured yesterday, and for whose preservation and deliverance we have earnestly prayed, entered, and took his usual seat. He had been released by his captors, who ascertained that he did not belong to the town with which they were at war, though his mother resided there. This unexpected answer to our prayers filled our hearts with gratitude, and strengthened our faith in God."

Other War Incidents.

7. This forenoon we heard the report of guns in the direction of a neighboring town, and soon after saw war canoes, with flags flying, descending the river. We learn that the same party who attacked our canoe last Saturday, headed by a second Africaner, passed up last night, and lay concealed in the mangroves, till a canoe with two men came in sight, when they fired upon it, killing both the men instantaneously. One of them fell into the river and sank. The other fell into the canoe.

13. Two war-parties met near Néngénge, and exchanged prisoners. The affair was attended with considerable noise and excitement; and at one time we feared that a battle would follow; but finally they arranged the matter, and returned to their towns.

Theological Dispute.

The readers of the Herald will be interested in the subjoined extract.

17. I have visited two Bakélé towns, in one of which I found quite an intelligent Pangwe from a town far up the Bâkwé. It appeared that he and the people of the town were engaged in a warm discussion respecting the salvation of their respective tribes. The Bakélés assured him that the Pangwes, being cannibals, were sinners above all others, and consequently could not go to heaven. They referred the question to me; and I took occasion to speak to them from the words, "Except ye repent, ye shall all likewise perish." I assured them that Bakélés, as well as Pangwes, would be lost, unless they repented of their abom-

inations, and became new creatures in Christ Jesus. But they, and even Pangwe, might be saved, if they would repent and believe in him. They listened attentively, and the Pangwe seemed pleased with the result of the discussion.

Causes of War.

On the 24th of November, Mr. Bushnell said, "We are glad to see peace returning. Our scholars who were for a time dispersed, have returned, and are making good proficiency. We have resumed our preaching tours among the towns and villages, and are hoping soon to see the way open to make some further explorations interiorward." But the same embarrassment may arise again; for Mr. Bushnell continues:

24. Peace is very precarious among these tribes, where there is no bond of union or government, but every little town is independent of the others.

The two most common causes of war are polygamy and trade. Polygamy is universally practiced; and a man's influence depends much upon the number of women he has. They are purchased of their parents or family, without any regard to affection or age. Frequently we see an old grey-headed man with thirty wives, a majority of whom are young women and little girls. These often run away, or are enticed away by persons nearer their age. A large proportion of the wars here are what they term "woman palavers." Often a woman passes through so many hands that it becomes a difficult question to say to whom she belongs; and the decision often involves the whole community in war.

Trade here is all barter; and it is a system of credit from beginning to end. A tooth of ivory, owned in the interior, passes through the hands of perhaps a score of traders before it reaches the white man's ship; and then, instead of being sold for so many dollars, it is exchanged for perhaps fifty different articles, which pass through the same hands that the ivory did, giving each an opportunity to indulge his avaricious disposition. Goods are obtained from the white traders by the native factors, who trust them to the interior traders. In case of failure of payment, the creditor may seize the debtor, or any of his family or tribe, and carry them off prisoners, and retain them till payment is made. If resistance is offered, blood is shed; and often lives are sacrificed. Sometimes a debt of a few dollars results in the death of ten or twelve persons, and involves the community for months in a quarrel.

Novel Interference.

A new form of interference with missionary labor is recorded in the following paragraph.

This forenoon, as we were removing an old log that has long been embedded in the mud where we were building a shelter for our boat, a man came out, and commenced a violent assault, saying that his devil lived there, and that we had disturbed him. He demanded a considerable sum of money for damages, and declared that the work should not go on until the money was paid. Of course, we ridiculed his claim, and paid no regard to his threats. Soon afterward, a kind of unearthly sound was heard in the bush back of the town, which he declared was the voice of the devil; and he pretended to understand what he said. In the course of the day, this devil (some person employed in disguise) raised the prices of all kinds of food that we are dependent upon the people for, about one-half, and made it a criminal offence for any one to sell to us at the usual prices. A Christian native boy who is in our employ, was called to town; and before a company of devil worshippers he was accused of having ridiculed their devil. Upon his acknowledging the offence, he was fined a large sum, and threatened with slavery or death, if he again spoke lightly of their devil. But they wisely forgave him, and remitted his fine. Sometimes it really appears as though Satan was coming down in great wrath.

A few days later, Mr. Bushnell mentions his profound regret that a cask of rum had been brought to Nengenenge, the first which had disturbed the place since his residence commenced there. Of the scenes which followed it is not necessary to speak. "How fearful the responsibility," he says, "resting upon those in Christian lands who send rum to destroy the beighted heathen for the sake of gain!"

Visit to a Pangwe Town.

25. Accompanied by Mr. Herrick, I ascended the Nkamā to the Pangwe country, and visited Jiduma, the Pangwe King who made us a visit several months since. He appears to be a patriarch among his people. This town is one of the largest and the best built, that I have seen in this region. There are several other populous villages in the vicinity, containing an aggregate of several thousand people, who are now just beginning to mingle with the Bakēles and Shēkanis for purposes of trade. Who will come

and settle among these people, forming another link in our chain of stations?

Ten long years have passed since we visited the first Pangwe town, and came in view of these Ethiopian mountains, during which time, with feeble ranks, we have been detained upon these lowlands, amid the mangrove jungles, "faint, yet pursuing." Why are the young men of the church so slow in coming?

The School.

The educational efforts of the brethren at Néngeñge, it will be seen, are quite hopeful.

27. To-day Mrs. Bushnell closed the first quarter of her school. During the quarter it has averaged about twenty pupils, most of whom have made considerable improvement. The first class have completed the First Bakélé Reading Book; and they read simple reading lessons quite well. The second class read in words of two syllables, and the others in words of one syllable. The scholars have all committed to memory the whole of the Bakélé catechism, the Lord's prayer, and several Christian hymns, which they sing sweetly to Ortonville, Greenville, Hebron, &c. As we examined them, clad in cheap, neat garments furnished by friends in America, and compared their present appearance with what it was three months ago, when we gathered them from their heathen homes, rude, ignorant and nearly naked, we felt repaid for all our labor and trouble.

General Rems.

In reviewing the events of 1834, Mr. Bushnell is able to speak cheerfully.

January 8. During the year just closed, we have been remarkably favored in regard to health, there having been no serious cases of illness. The newly arrived brethren and sisters have passed their first year with only slight intermittent attacks of fever; and they generally appear to endure the climate well. Mr. Walker was beginning to experience some debility; and about five weeks since he embraced a favorable opportunity to take a sea-voyage to Fernando Po and places adjacent. A few days since he was at Fernando Po, with health much improved. I have never been able to perform so much labor in any previous year of my missionary life.

In reference to the condition and prospects of the mission in general, I think they are encouraging, though some things

seem unfavorable. Trade is increasing, and the competition in the river is great. The attention of the natives is much absorbed hereby; and the young men who are educated by the mission, are drawn into the employ of traders who can afford to give them better wages than we can. Thus we are deprived of native agency that might otherwise be available. The people very generally, in this part of Africa, have heard the gospel; and many of them have been well instructed in its truths; but alas! few give evidence of having experienced its saving power upon their hearts. What we need more than all else, is the descent of the Holy Spirit upon the people with power.

Tripoli.

ANNUAL REPORT.

MR. WILSON is alone at this station, Mr. Foot having been obliged to return to the United States last fall by reason of the sickness of his wife. The subsequent death of Mrs. Foot, just as she arrived on our shores, is already known. Mr. Wilson was absent from Tripoli during the greater part of 1834; so that the amount of missionary labor performed there has been less than usual.

In speaking of the services held upon the Sabbath, Mr. Wilson says: "The number of natives in attendance has not differed materially from that which we mentioned in our last report, which was five. The same general indifference to God's truth prevails, which we have deplored in former reports."

The number of books sold during 1834 was less than it had been in 1833. This, however, may be easily accounted for. Hereafter it will not be so; for Mr. Wilson says: "We promise ourselves the satisfaction of seeing, with the proper care on our part, an increasing market for the excellent books thrown off, from time to time, by our mission press. Tripoli is the commercial centre of a populous and highly prosperous community. Our Maronite neighbors find more and more difficulty in keeping the light out of their holy mountain. Strange as it may seem, the number among them is increasing who obtain permission to purchase and read the Bible; nor can the day be far off when a license will not be needed."

The amount of intercourse which our missionary brethren have had with the people around them, has not differed materially from that which they previously enjoyed. But the subjoined statement is gratifying: "Our acquaintance is extending, as well in the surrounding country as in the city. Prejudices against us are becoming weaker; and while the desire to cultivate an

acquaintance with the truth may not be stronger than heretofore, we had less difficulty in obtaining access to the people in their houses. In this way, perhaps, better and more effectually than in any other, can we convince them that we seek their good. We have an increasing conviction of the importance of preaching the gospel from house to house."

Though the success of the brethren at Tripoli is less than they have desired, there seems to be no good reason for discouragement. "God may be in a place," Mr. Wilson remarks, "and his people know it not. So he may have many souls in this city, and in the surrounding country, yet to be enlightened and brought to the knowledge of Christ." The following announcement will be read with pleasure: "We may say that one influential man, who has been named in some of our previous reports, continues to give us hope that he is a child of God. His conscience seems to be aroused to the impropriety of his continuing in the Greek church, after he has again and again renounced its errors. He is now seeking admission to the church at Beirut. May the Lord aid him and encourage him in taking up his heavy cross, and bearing it after Christ! We trust that God will make him the first-fruits of a large ingathering of souls."

Marash.

LETTER FROM MR. SCHNEIDER, DECEMBER 19, 1854.

A Church formed.

THE readers of the Herald are doubtless prepared to hear pleasant tidings from Marash. This letter of Mr. Schneider will show that a good work has been commenced there; and we may hope that the Lord will carry it forward even to the end.

In company with Mr. Beebe, I recently made a visit to Marash. A church of sixteen members was formed, thirteen of them males, and three females. It ought to have been formed earlier; but our numerous engagements and labors have hitherto prevented. Those who were received, seemed to give good evidence of possessing the necessary qualifications. Before they were admitted to the ordinance, I read and explained to them the Articles of Faith, the Covenant, and the Rules of the Church, that they might intelligently adopt them; and I endeavored to impress upon them the serious nature of the transaction in which they were about to engage. They evidently felt its solemnity. During the remarks, several seemed to be

much affected; and during the closing prayer, all seemed to be deeply moved.

Missionaries Welcomed.

Messrs. Beebe and Perkins, having been designated for this station, arrived at Aintab some time since on their way thither. They will take up their abode in Marash as soon as suitable dwellings can be procured. Mr. Beebe accompanied Mr. Schneider to Marash, on the visit described in this letter. These statements will enable the friends of missions to appreciate the following language:

We greatly rejoice that missionaries have at length been assigned to this field. The little church and community here are still more gratified. At the first service after our arrival, Mr. Beebe was not able to be present, on account of a slight illness; but through me he sent his salutations. As I presented them, and announced to them the fact that missionaries had been sent out to dwell among them, with their wives, and to watch over and pray for them, there was much emotion. Many wept for joy. They had long been pleading for such messengers of Christ, and long had they waited for them in hope; and now that they had their request granted, their hearts overflowed with joy and gratitude. Nor is it at all to be wondered at; but it is perfectly natural in their circumstances. Now that their desires have been gratified, they said, "We must pray that they may soon learn the language, and be able to preach to us." I have no doubt that many petitions will ascend in behalf of these brethren and sisters. The people hardly seem able to wait till they shall be ready to proclaim to them the gospel.

One of the congregation asked me, "Why have you left us so long without missionaries?" I replied that we had been striving for several years to procure some, but had not been successful before. I thought to myself, however, "This is a question for the theological students of our country to answer." The same inquiry has been addressed to us from Killis, Kessab, Adana, &c., again and again, with much seriousness and earnestness; and though all such places need not be supplied by American missionaries, the important points and centres of influence and population, of which there are yet many unoccupied, should have such missionaries. I doubt not the question is often asked by inquiring Armenians in those places, "Why are we left so long without missionaries?"

Indeed, we know that it is so. I would send the question from their lips across the ocean, and present it to our young brethren for a reply. What will they say in answer to the inquiry?

Love for the Word.

The following extract will show that preaching Christ to the Gentiles is a pleasant work, even as it was in the days of Paul:

I preached both Sabbaths, and twice also during the week. The attention was not only encouraging, but especially marked and interested. The face of every man was turned with interest to the preacher; and all eyes were fixed on me intently from the beginning to the end. On two occasions, especially, the truth seemed to make a deep impression. Many were in tears at different times, all over the house. The great doctrines pertaining to Christ and his salvation evidently took hold of their hearts. As the truth met with such a response in their minds, it was most delightful to preach to them. Though a rude and uncultivated people, it was refreshing to proclaim to them that blessed gospel which is the power of God unto salvation. In fact, there is no work like this; and one cannot but wish for the strength of a giant, to be often and long engaged in it. Sure I am, that those who are allowed to preach in Marash, will have a continual feast; "a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

As bearing upon the same general topic, Mr. Schneider makes some statements in the subjoined paragraph, which will be read with satisfaction.

The number of readers in the community is probably less than in Aintab. To awaken an interest on this subject among the adults, I addressed them particularly, stating the efforts which males and females had made in Aintab, and their success, urging as a principal motive the desirableness of each one's being able to read the word of God for himself. They seemed to appreciate the considerations presented. Quite an enthusiasm was enkindled on the subject. Indeed, I was exceedingly interested to see how zealously they took hold of it, at soon as they saw it had a bearing on their spiritual concerns. I doubt not many will make the effort; and a number will succeed, as we hope.

The general appearance of the work

is promising in every aspect. Inquiry is active. Many have lost their confidence in the old faith. Not only are they convinced of the truth; but, though they were formerly too timid to avow their convictions openly, they are now bold, and maintain them even in the presence of the priesthood, and among bitter opposers. Many copies of the Scriptures have been circulated, and many copies of the New Testament have been inquired for; but, alas! we have not one copy to send them, the edition being entirely exhausted. Some Armenian remarked, in reference to this awakened state of mind, that more than five hundred pounds of candles extra would be used this winter in Marash, in reading the Bible! For common purposes, a torch of pine is used; but for reading this will hardly answer. The remark is oriental; but it may serve to indicate the general state of feeling. Since we left, another supply of books has been sent for. Discussions are the order of the day. New hearers are constantly present at the meetings, and the impression that Protestantism is true, and the Armenian church is grossly in error, is becoming quite common. Indeed, the priesthood even admit that the system of doctrines introduced by the missionaries is the true one; "but," say they, "we cannot keep it;" intending to say that it is too strict for them.

A Contrast.

Mr. Schneider closes his letter by the following description of the changes which have taken place at Marash.

The contrast between the present state of things, and what it was a little more than two years since, during my first visit there, is very marked. Then we had to struggle for our very existence; and for three days I was in the greatest anxiety, lest the Pasha should after all attempt to order me off; whereas one of my associates a year ago spent a whole month there unmolested; and now missionaries are preparing to settle there. It is a matter perfectly understood, moreover, that they are not only to be tolerated, but to live in peace and quiet. Then the Armenians boasted that they would send me away in three days, as they had done in the case of others, who had been there previously, in four or five different instances; while now not even such a thought is entertained. Then a Protestant community was hardly recognized; but now it is formed and

consolidated, and their rights admitted and maintained. Then a few timid persons could with difficulty be gathered together for a religious service; while now they meet five times a week, and the audience numbers from eighty to a hundred or more. Then no school or church was in existence; now the former numbers about thirty, many of whom are the children of Armenians; and a little church has been formed, and the ordinances of the gospel have been administered. Then the introduction of the truth was regarded as a doubtful matter by many of its friends, and pronounced an impossibility by its enemies; while now the former rejoice in its having become firmly rooted, and the latter have settled down in the conviction that they have no power to check its progress. So firmly were many persuaded that a work of reform never could be effected, that an intelligent Armenian of Aintab, as a kind of wager, promised some of our Protestants here to make them a feast, if the gospel ever entered that place. He has been obliged to confess his want of foresight, and give the repentant. And it ought to be added that, with God's blessing, these results have been effected chiefly by our native brethren as the means.

LETTERS FROM MR. BEEBEE.

First Impressions.

It has already been stated that Mr. Beebee, one of the brethren designated for Marash, went with Mr. Schneider to the scene of his future labors. Under date of December 12, he described some of his "first impressions." They are as follows:

I deemed it a great privilege to be able to be present at the organization of the church, though suffering somewhat most of the time from sickness. I attended the examination of the candidates, and thus had an opportunity to form a more intimate acquaintance with my future flock than I could otherwise have done. It was touching to observe the strict conscientiousness of some of the candidates. I could not help thinking that it would put many to the blush, who have enjoyed greater privileges than these people, and perhaps professed the name of Christ years before they even knew that his is the only name whereby men can be saved. Two or three examples may not be amiss here.

One man was much troubled as to his duty. He is a partner in an oil-mill, and was before his conversion. His associates are wicked men, and pay no regard to the Sabbath. Notwithstanding his remonstrances, they will run the mill on that day. Now what should he do? His remonstrances did no good. Ought he to receive any of the profits accruing from Sabbath-day labor? The advice given him was, that he had better make the sacrifice, and leave the business; which step, it seems, he had already contemplated, and was evidently anxious to take.

Another man is a gardener. He sells no fruit on the Sabbath. But sometimes Mussulmans will make their calls on that day, desiring to purchase. On being told that they can have none on the Sabbath, with all the insolence and impunity with which they are wont to treat "Christian dogs," they forthwith help themselves to whatever they wish, paying for it, however, as they leave. Now the question in this man's mind was, "Is it right for me to take the money?" He stated that no moneys received thus on the Sabbath, had he used for his own benefit; all had been devoted to some benevolent object.

Mr. Beebee describes a scene which interested him very much. This is his language:

On the morning of the Sabbath on which the church was organized, those whose examinations had proved satisfactory, assembled at our room for the purpose of listening to an exposition of the meaning and nature of the Covenant and Articles of Faith. It was a scene in which I know Christians in America would have been deeply interested, could they have looked in upon us. There the candidates sat in oriental style, on the rug-carpet, at the feet of the man of God who was seeking to impress upon them the solemnity of the act they were that day to perform. Of course, I could not understand what was said to them, not having acquired the language sufficiently; but I could perceive the evident effects of his words in the heaving breast and the moistened eye. Even strong men struggled to repress emotions which were proving too strong for their stern natures. The Spirit was evidently in the midst of the little band, impressing truth upon the heart. In the afternoon, when the church was formed, the little meeting-house was crowded to its utmost capacity, there being probably, at least

one hundred and twenty-five souls present, including children. It was a season of interest and solemnity to all, especially to the actors in the scene, and one long to be remembered by them.

Perhaps the friends of missions will be pleased to read Mr. Beebe's description of the rude structure in which this church was organized. It is as follows:

I wish I could give you some adequate idea of the building used as a church at Marash. It consists of two apartments, separated by a lattice-work partition, one for the women, and the other for the men. It has a round roof; is low between joints, or rather, between the mud below and that above; is dark, having but three small holes through the wall, in which there is no glass; has, as is so common in this country, a floor of earth, with straw matting to sit on. Of course, chairs and benches are not among the contrivances of this people. Could American Christians but once see this edifice, and the one also now used as a house of worship at Aintab, I am not sure but they would vote some of their church erection funds for churches in the East, as well as in the West.

An interesting Young Man.

Mr. Beebe's sketch of one of the professed converts at Marash is valuable.

Among those admitted to the church, is a young man whose appearance interested me from the first. There was such a degree of modesty, and with apparently such a struggling desire for information, that my sympathies were enlisted for him at once. And when I saw him draw a Bible from his bosom, and seek an explanation of some passage from Mr. Schneider, I could not but feel my interest increased. At his examination he expressed a desire to study, and thus fit himself for the ministry. He remarked with emotion, "You must not deny me." His desire was to begin immediately; and on being told that he would be obliged to wait till the Aintab station could consider his application, he felt so disappointed as to weep. His history is by no means without interest.

He has suffered a great deal of persecution from his father for embracing Protestantism. The latter was so bitter against him at one time, that he turned him out of doors. In this state, not knowing where to lay his head, one of the Protestant brethren took him into his

family, until by reasoning and entreaty the wrath of his father was so far appeased that he was permitted to return home once more. The father is still bitter against Protestantism; and being an intemperate man in addition, his house is still an uncomfortable residence for his son. Mr. Schneider assured the young man that his case should be considered, and he should be written to as to the conclusion which might be arrived at. When we left, he charged Mr. Schneider not to forget to write him. He still stands firm, notwithstanding all the opposition he has met. And I could not but feel that there was a providence in regard to him not to be unheeded.

Persecution.

On the 15th of January, Mr. Beebe wrote again, giving an account of a disturbance which the enemies of Protestantism had created at Marash.

Some of the Protestant brethren were assembled in the place usually occupied as a church at Marash, and for a school during the week. While thus together, they were interrupted by an Armenian lad, who was very impudent and indecent in his language. All efforts to quiet him seemed only to exasperate him the more. At length they took his fez from him; upon which he ran home, and made complaint to his father. The latter, quite angry, went immediately to the Protestants, and demanded an explanation. They told him the circumstances, and furthermore informed him that unless he punished his son for his conduct, they would complain of him to the authorities, and have him (the father) put in prison; for in this country the father is responsible for the bad conduct of his children.

He at length agreed to punish his son, and, returning home, attempted to fulfill his agreement; when his wife, the boy's mother, interfered, and would not allow the lad to be punished; whereupon the father, greatly excited, said, "Well, if I may not punish him, no one can prevent me from hurting myself; and, suiting the action to the word, he thrust a knife into his side. His friends then attempted to cast the blame upon the Protestants; and his brother complained to the authorities that they (the Protestants) were the cause of the stabbing.

The Protestants were summoned before the Governor. They told their story, and, in addition, made bold to assert that they were entitled to protection, and that

according to a firman received from Constantinople they could not be thus interrupted and insulted with impunity. This seemed to exasperate the Governor, and he cast the native helper and the school teacher into prison, where they remained some ten days.

In the mean time the Governor was taken sick, and unable to attend the mejlis. This seemed providential; for had he been present, so great is the servility of the inferior officers, that they would not have dared to dispose of the matter contrary to his will. But, he being absent, they were left free to investigate the case; and after due inquiry the prisoners were released, and the Cadi gave them a written discharge which absolved them from all blame, and from all liability, even though the man who stabbed himself should die of his wound. This discharge, however, cost the Protestants some two hundred pinsters, which, in this country, and especially to them in their poverty, would be as much, or even more, than two thousand in America.

The brother of the man who stabbed himself, is still very bitter against the Protestants, and has even gone so far as to lay violent hands on one of them since the affair referred to above. What other acts of persecution (for it is in truth nothing else) have already been perpetrated, or may yet be, we are not now able to say. But one thing is quite evident from what has already come to our knowledge, namely, that Satan is stirring up his emissaries to do his work, filling them with rage, because he knows that his time is short.

Constantinople.

LETTER FROM MR. DWIGHT, JANUARY
28, 1855.

Death of Mr. Benjamin.

THE Armenian mission has suffered another bereavement. One of its most honored and active members has been cut down, quite unexpectedly, in the midst of his usefulness. The loss will be severely felt; but the God of missions has done it; and he sees the end from the beginning. This is our consolation.

How can I tell you the heavy news of this post! Our dear brother Benjamin is no more! He has gone to join Mrs. Everett, and all the others who have passed over the flood, and are now shining saints in the upper kingdom of our Lord! He died yesterday, just one

month after our dear sister's departure, of a typhus fever, which ran its terrible course in fifteen days. When I stood by his bed-side, and saw that his breathing was becoming more and more labored, and his pulse gradually sinking away, I said to myself, "What does the Lord mean to do with us, in thus cutting down those that 'seemed to be pillars' among us?" But when the last sigh was drawn, and all was still and motionless, and the attending physician said, "He is dead," I said to myself, "God's will be done. Hard though it be for us to bear, yet I accept it as a token of love, and not of wrath. God is going to show us, as he did Gideon, that he would rather save by few than by many, lest we in our pride should say, 'Our hand hath done it.'"

Of our dear brother's life and labors, I shall not now speak particularly. You know his worth, at least to some extent, and how important he seemed to be to this mission. I doubt, however, whether you or we ever had anything like an adequate appreciation of the vast importance of his labors in the department of the press, or of the extent of his influence throughout this land. He has been heard preaching the Word, through the printed page, in every town, and almost every hamlet in the country; and God has put the seal of his approbation upon this kind of instrumentality. At the time of his death, I doubt whether there was a missionary in this whole field, who was really doing more towards bringing the gospel, in all its fullness and power, into contact with the minds of men than he.

During several of the last days of his disease, his mind was in a state of either delirium or stupor; so that we could not communicate with him. Before he came into this state, however, and when fully expecting to be called away immediately, he gave the most delightful testimony to the power of the gospel, expressing the most earnest desire to be gone. May our souls be prepared to depart like him!

The same letter also says: "His funeral is to be attended to-morrow, and I have no doubt that hundreds of Armenians, English, and Americans, will be present; for he was widely known and greatly beloved. A gentler, sweeter spirit is rarely found on earth."

Tocat.

LETTER FROM MR. VAN LENNEP, DECEMBER 28, 1854.

THE transfer of this missionary brother from Constantinople to Tocat has been announced in a

previous number of the *Herald*. He has suffered somewhat from sickness since he commenced his labors in the latter city; and he has had abundant occupation in preparing suitable accommodations for his family. Still he finds much to animate the faith of himself and his associates, in the prospects of this interesting field.

Plans and Results.

According to the instructions given by the mission at its annual meeting, a class of young men had been forming in Marsovan, composed of youth somewhat advanced in age, who were to follow a shorter course than the one pursued at Bebek. Though our house was not finished, it was thought best for them to come here nearly two months ago, and employ themselves as well as they could. I have applied to Constantinople for a teacher; but I know not whether the suitable man can be found. Meanwhile, the young men are busy in manual labor, and in such study as they can carry on, without a suitable place to study in.

I was prevented from preaching after my first Sabbath here, until I was again free from fever, which was about two months. Since that time, I have been enabled to preach twice every Sabbath, and conduct an expository service every Wednesday evening, besides other occasional meetings. When the congregation was passed over to me by our native helper, it numbered twenty-five or thirty persons. I am happy to say that the Lord has since then increased us to forty-five and fifty. And I have never seen an assembly more generally and uniformly attentive. It is, indeed, a pleasure to preach to them; and I am sure I get the most good. A weary eye is a rare sight among them.

About a month since, we organized a church here. Ten were received by profession, and two by letter, the latter being two girls who had been in Mr. Everett's school, and had there become hopefully pious. Of the ten, two are females, and four are from our theological scholars. We have some hope respecting another; and another still is to be received into the church at our next communion. So that two remain as yet out of the ark. Next Sabbath we are to have our first baptism. We have surely great cause for thankfulness, and our cup is running over. I have joy I can hardly give utterance to, when I stand in the pulpit manufactured in part by my own hands, in a chapel we have made out of a place in the upper story of this house,

where Mussulmans once said their prayers, and look around me upon this little church which the Lord has bid me gather and feed in this wilderness. Oh, that I could see many of the inhabitants of this city, of all classes and nations, gathered into it!

An earnest Inquirer.

Mr. Van Lennep gives us the religious history of a young man who has placed himself under the care of the station.

One young man, the one spoken of above as a candidate for church membership, has presented so interesting a case, that I must relate it more particularly. He belongs to one of the first families in the city, and is related to many of the most influential people. He has for some time past applied himself very closely to the study of the Scriptures; and, as far as I can judge, they seem to have been blessed to his soul; and he appears to be a truly converted person. He is quite a scholar, and his life has thus far been spent in study. Being very anxious to enjoy better opportunities for study than the city could afford, he spent some time at a monastery not far from here. But the lives of its occupants disgusted his spirit, and he fled from them. He had intended to enter the Patriarch's great college at Constantinople; but some of the students who had come from there, gave him such an account of it, that he abandoned the idea.

In the meanwhile he did not hide his altered religious convictions, and suffered much persecution from his friends. For some months he hesitated whether he ought to come out from among his people, and openly declare himself a Protestant. The chief obstacle was his mother, who had embraced his religious views, but was not prepared to take so bold a step. His friends did all in their power to keep him from joining us, and even from meeting with us. His uncle, a wealthy man without a family, and the image painter of the Armenian church, offered to teach him his art, and make him his heir, if he would adhere to the old way. His relatives held a meeting, and proposed to give him two hundred piasters a month, as long as he lived, if he would promise not to see us. He might become a Protestant in some other city, but not in Tocat. But he refused all these offers, and determined to join us, and become a member of our school. He has considerable property of his own; and he could not, therefore, have been

actuated by sordid motives; and by coming to us, he lost the fine prospects held out to him by his relatives. But he determined to come.

It so happens that his house opens on the court of the church. I had made it a condition of his being received into the school, that he should furnish his own bedding. But should he carry it through the church-yard, the priests would seize his goods, and fall upon him. They might even kill him on the spot, he thought. So he waited until night, put his bedding and articles of apparel upon his own back; and, seeing that every light in the neighborhood had been extinguished, he passed through the court, entered the street, and went to the door of a Protestant brother. He knocked a long time without being able to arouse the family, and was obliged to return home with a heavy heart. But his mother showed him a back door in the stable, which he had never seen; and through that door he made his egress the next day. He has been allowed to remain with us undisturbed ever since. Through him I am making the acquaintance of certain interesting inquirers; and I hope some day to be able to give you a good report of a part of them.

Mosul.

LETTERS FROM DR. LOBBELL.

Two letters have been received from Dr. Lobbell, containing several items of intelligence which will be read with interest, particularly at the present time. Although the city of Mosul is somewhat remote from the scene of conflict, few places are more speedily and constantly affected by the great struggle which is going forward between Turkey and Russia. It resembles one of those cities which are sure to be found in mysterious communication with every earthquake that occurs in a wide extent of territory around.

Plans for the Mountains.

In a letter dated December 15, Dr. Lobbell speaks of the health retreat, which the brethren at Mosul are endeavoring to secure.

Three rooms have been constructed for a summer retreat in the Nestorian village of Mar Odesho (Saint Servant of Christ) or Deira (as the Koords call it). They are on ground leased by the agents of the Saint, who, though in heaven, is

supposed to be present a good part of the time in the church which bears his name, and designates the village. To these, if the state of the country will permit, two of our families intend to resort next summer, not expecting, however, to find the place as cool as Asheta, but yet much more comfortable than Mosul. It was not deemed prudent to attempt a residence in Asheta, as the near proximity of Deira to Amadiéh, where resides a friendly Mutsellim appointed by the Pasha of Mosul, promises much greater security from nomade Koords. It is hoped that, having gained a foothold at this point, it will not be difficult for missionaries at length to enter Tiary and Tekhoma, the very strongholds of Mar Shimôn. The distance of Deira from Mosul is about seventy miles, and can be traveled by mules in four days. The village is small; but all its inhabitants are anxious that we should go there, as the papists are making every effort to bring them and their fellow Nestorians under the heel of the Pope.

In the mind of Dr. Lobbell there is a natural connection between this summer retreat and a reinforcement. He says, therefore:

We hope that, as soon as may be, the Committee will designate two missionary families to that neighborhood. They might reside at Deira in summer, and at Amadiéh in winter, the latter being but an hour distant. There can be no doubt that self-denying labor at this point will accomplish great good for the mountain flock of the deluded Patriarch. Shall these poor Christians stretch forth their hands to America in vain? Too long has the church disregarded their entreaties. Too long have the bones of Dr. Grant lain mouldering since, from their rugged mountain tops, he eloquently pleaded their cause. Though it is strictly the duty of the Nestorian mission to call for laborers for that field, I may join with them in an earnest prayer that their wants be not disregarded.

Koordish Rebellion.

The following paragraphs are important as throwing new light on the war between Russia and Turkey.

Yezdinshir Bey, a son of Mir Saif ed-Din, the Abaside, from whom Beder Khan Bey, his brother, wrested the chieftainship of the Koords about Jezireh some years ago, is now in rebellion; and

it is likely that his example will be imitated by other chiefs; so that all the forces of Koordistan may soon be organized against the Turks. Since the defeat of Beder Khan Bey by Omer Pasha at Deir Guleh, and his banishment by the Porte to Candia, this nephew of his, Yezdinshir Bey, has been confined in Mosul, though not so confined as to prevent us from receiving frequent visits from him. His character may be known by the remark he once made to me, that he would like to drink the blood of every Yezedee, Jew and Christian, excepting his particular friends, such as myself!

A short time since, he received permission from the government to organize five thousand Koords, and conduct them to Anatolia. He arrived at Jezireh with a part of them, and there, under pretence of rectifying certain disorders created by the Turkish Governor and council, and Suleiman Bey, the chief of the irregular cavalry, he commanded three members of the mejlis to be beaten to death with clubs, and then proclaimed himself Governor! Osman Pasha, from Mardin, gathered a large force of mounted Arabs and Albanians, and a few hundred *nizâm* at Zakho on the Assyrian Khaboo, preparatory to an attack on the Koords. Before they left the place, they were themselves attacked by Mansûr Bey, a brother of the rebel, but succeeded in putting the assailants to flight. After the usual Turkish delays, Osman Pasha put his forces in motion, and then attempted the siege of Jezireh. Mr. Mc Coan, a correspondent of the London Daily News, who had been robbed while traveling with the post towards Constantinople from Mosul, and who was forced to flee to the Turkish camp, gave us, on his return here, a full account of the attack and defence. It was evident that the Koords were much the braver there, whatever they may have been in battles with the Russians at Kara and Bayazid. The Turks numbered about five thousand men. It is uncertain what number of Koords were in the town. All the wealthy Christians fled as soon as they heard of the usurpation.

Attempts were made in vain to induce the rebel to return to Mosul, even while promised a safe conduct by the authorities here. Osman Pasha's forces have been scattered, and he himself has retreated to Mardin. Meanwhile Yezdinshir Bey, leaving the command of Jezireh to his brother, is reported to have taken Sert, and to have given Zakho to the son of Sold Bey, whom Beder Khan Bey

killed, as a rival, about the time of the first Nestorian massacre. Naamet Agha, Chief of the Zibâr Koords, who robbed Dr. Bacon's party in 1851, and Alamât Effendi, of Amadiéh, are marching their retainers to the aid of the government professedly; but lest their aid prove opposition, a detachment of the troops in Mosul are now *en route* with cannon for the castle of Amadiéh. We wait with much interest, though with no particular anxiety, to see whereunto these things will grow. There can be no doubt that the rebellion will prove an important diversion in favor of the Russians.

The Arabs are plundering *ad libitum* between Busrah and Bagdad, coming up even to the gates of the latter city. Communication is irregular and insecure in all directions. Our last Constantizople post, due here November 23, was delayed twenty days. That due on the 7th of December will probably be delayed quite as long, as not only the Koords are troublesome, but also the Shammâr Arabs. The last post for Stamboul was obliged to pass through the desert, instead of taking the usual route on the east side of the Tigris. Even then it was forced to stop at Tel Afr, two days from Mosul, from fear of the Arabs. As I have already said, the preceding post was robbed by the Koords.

In this state of things, the Mosul brethren have advised the two native helpers sent by the Nestorian mission to Bootas, to postpone going thither for the present. But in the city of Mosul, there is no interruption of the missionary work.

Trouble in regard to a Cemetery.

The subjoined narrative will occasion some surprise; but it is not to be supposed that our brethren will be deprived in this way of a place for the burial of their dead.

It will be recollected that we were compelled to lay the remains of Mrs. Williams, last July, in the potter's field, as she died outside of the city gates; and an ancient superstition forbids the dead to be brought into the town. A child of Mr. Marsh was soon after laid by her side. We naturally began to provide for ourselves a cemetery. As the American friends of those pioneer missionaries to Mosul, who were buried in the Jacobite and papal churches, had contributed a considerable sum to purchase and enclose a burial-ground for the Protestants, we at first procured a piece of ground within the city walls; but it seemed best at length to dispose

of this, and obtain another outside of the city, that our dead might lie together. Hence we procured, in the name of a papal Syrian, a plot eighty feet square, a mile beyond the city walls, and far beyond all the Moslem burial-grounds, aiming to avoid every thing that could possibly offend the prejudices of any. A slight wall was erected around it; and about the first of November we removed to it, and buried in the following order near the western wall, the remains of Henry Marsh, Mrs. Williams, Mr. Hinsdale and child, Mrs. Laurie, Mrs. Mitchell, and Dr. Grant.

For a whole month not a whisper of dissatisfaction was heard from any one, though our proceedings were all open, and the cemetery was in sight from the barracks and parade ground before the Pasha's palace. Our first opposition came in the shape of a complaint from the Pasha to the English Consul, by whose advice we had built the wall, and made the interments. We, therefore, wrote in reply to the Pasha's complaint that if, in removing the remains of our friends to the cemetery we had violated any statute of the realm, (for being strangers we could not be supposed to be acquainted with the whole Turkish code,) we desired the assistance of his Excellency so to represent our case to the Sublime Porte, that we might obtain, through the clemency of His Majesty, the Sultan, license to retain the piece of ground which we had caused to be enclosed. We remarked that we are mortal,—like others, heirs of death,—and that since His Majesty, the Sultan, had graciously given us permission to reside within his dominions, it followed, as a necessity, that we needed a place to bury our dead.

The Pasha having intimated his intention to refer the case to Constantinople, we caused the men who were delivering tomb stones to suspend their labor. We were, therefore, greatly surprised to learn soon after the last mail for Stamboul was closed, that the Pasha had seized the innocent Syrian, who procured the field for us from a prominent member of the council, imprisoned him, and declared the contract null, on the ground that the Sultan's land cannot be sold, though similar cases of sale are continually occurring throughout Turkey. The poor man was forced to receive back the price of the field, and give orders for the wall around it to be knocked down. The deed was done; and the stones at the graves were pulled up and scattered.

We thought we had reason to expect

that the English Vice Consul, as we had acted under his advice, and as he had given assurances that he would protect us, would do no less than use official influence to stay proceedings, till orders reached us from Constantinople; but he did not do this. We ascertained satisfactorily that the whole difficulty was created by complaints of the papists, prominent among whom was the papal dragoman of the Consul, whose protection we were enjoying! No Moslem felt aggrieved by our having a place to bury our dead. We, therefore, at once transferred our relations to the French consulate, and secured the promise of Mons. Place that he would represent our grievances to his Ambassador, and endeavor, in connection with Mr. Spence, the American Minister Resident at the Porte, to obtain for us a royal firman guaranteeing to us the quiet possession of the cemetery, and obliging the Pasha to rebuild the walls.

In this connection, it is pleasant to find a statement like the following: "The report is circulating that we are about to be driven from Mosul. Still, we believe that our work was never before so prosperous as it is this day. So long as we can visit from house to house, enlarge our schools, and preach to an audience of eighty persons daily, we surely have no reason to murmur at the persecutions of those who know not what they do."

Other Forms of Opposition.

On the 18th of December, Dr. Lobdell wrote again, describing the opposition which was made to the progress of the gospel.

It is clear to us that our papal enemies are making every possible attempt to have us ordered out of the city. A council has been held of the dignitaries of the Chaldean church, at which it was decided to make an effort to induce our Protestants, by flattery and bribes, to return to their old communions. Private contributions were offered for this purpose. If they could persuade the native Protestants to abandon us, they thought it would be easy to procure an order from the Porte for our expulsion, on the ground that we are disturbers of the peace, and no one wants us here.

On Saturday last, Jeremiah, the wakeel of the community, went to the Pasha to enroll the names of certain persons who were desirous of becoming Protestants; but instead of receiving him respectfully, as formerly, he began to heap insults upon him, charging him with being the

cause of continual complaints from all the Christian sects, a brawler and unclean; and he then ordered him never to come into his presence again, under penalty of being banished from Mosul. The very man set apart to the civil business of the community, in conformity with the orders of the Sultan, and hitherto recognized as an honest, upright man by the Pasha himself, is thus commanded to cease his efforts to get justice done to the despised few whose lawful agent he is, at the simple beck of their powerful enemies!

A complaint of the Pasha's course will be sent to Stepan Agha at Constantinople by this post, as it is evident the Governor will not regard the firman obtained by Lord de Redcliffe for the just treatment of the Protestants. All the rulers of the Christian sects opposed to us have petitioned the Porte to forbid the rating of Protestants, like the other sects, at fifty piasters a house. Many men are waiting to see the result of these combined efforts to crush our cause. I am not at all sure that our late reverses will not prove advantageous to us. The time must come, when the taxation of Protestants will not be subject to the caprice of an unscrupulous Mohammedan.

Another fact may be introduced in this place. "To show you," Dr. Lobdell says, "that the heaven of the gospel is at work here, I will mention a case of some interest. The Jacobite who built our little house at Deira, in order to secure a wife, has been obliged to give a bond of five thousand piasters, that he will never turn Protestant. He is allowed to become a Syrian, Armenian, Chaldean, or even Nestorian, but a Protestant—never!"

Fear of the Pope.

It will be seen that his Holiness has given special prominence to our missionary brethren in the Turkish empire. It is well that he has no power to arrest their labors.

A document from the Pope has been lately read in the papal churches, requiring the faithful to pray for the success of their Christian Majesties against the Russians, and for the speedy establishment of peace, as also that the American missionaries may be expelled from Turkey! The priests renewed the prohibition to their people against conversing with heretics; but it is a remarkable fact that since the Pope's orders were read, we have had more personal contact with the hierarchies of the city than ever before. We have all attended a wedding recently, at which were present

Muphrian Behnam, Mutran Mattai, and several other priests; and Mr. Marsh and myself spent nearly the whole of one forenoon debating with the Archbishop the points of difference between us. He has practically annulled the ban of excommunication laid upon Mikha and others; and one of his flock was so sure that he desired to contrive some "plan of union" with us, that we offered to co-operate with him in reforming the abuses of his church, provided he would discontinue the use of Syriac (a dead language) in the church service, preach the gospel only, cease to countenance prayers for the dead, prayers to saints and the Virgin, auricular confession, the pretence of the real presence in the eucharist, and, in general, all practices contrary to the word of God. We offered to open two schools for the Jacobites, on condition that only Arabic should be taught in them, that our text-books should be used, that Scripture should be the basis of all the religious instruction given, that we should have enough personal connection with the schools to be sure that the conditions were complied with, and that we should have a voice in the selection of the teachers. These terms were considered too strict; and as we had no other to offer, communication between us has for the present ceased. There is reason to believe that his opposition to us in the matter of the cemetery is not as violent as it would have been, had the difficulty arisen a year ago.

That the brethren at Mosul find an open door for their labors, will appear from the conclusion of the letter of Dr. Lobdell: "As the scarlet fever has lately raged very violently here, I am in almost daily contact with some of the priesthood. Mr. Marsh often accompanies me, and the people are astonished at our willingness to state our views in the presence of those who are supposed to be able to oppose them. We have often been charged with duping the ignorant. On the Sabbath, and often in the evening, we go from house to house, and find the people quite willing to receive us. Indeed, their readiness is surprising; and amid all the attempts of evil men to thwart the truth, we thank God that we daily see new evidences of its progress."

Madura.

LETTER FROM MR. NOYES, NOV. 22, 1854.

At the date of this letter, Mr. Noyes had been at Periacoolum about ten months, having removed

thither from Tirumungalum, in accordance with a vote of the mission. In addition to his labors at the station, he has made several tours among the villages committed to his care; so that he has become somewhat familiar with the state of things in his field. His remarks on the progress which the missionary work has made, are entitled, therefore, to a respectful consideration.

Village Congregations.

Mr. Noyes has been a careful observer of the village congregations connected with his station. What he says in respect to them, is both important and encouraging.

1. The members of these congregations, some of which are among the oldest in our mission, are most thoroughly committed on the side of Christianity, and would esteem a separation from the congregations a great calamity. Soon after I came here, a member of the congregation at Cumbum, on account of certain irregularities of conduct, was suspended for three months. Knowing his proud and turbulent spirit, I feared that he would leave us entirely, and draw others away with him; but the punishment had a far different effect. The man was greatly grieved and humbled; and he came to me several times, in a most imploring attitude, begging that he might be again received. He has since been restored, and is now one of the best men in the congregation. A short time since, he came with several candidates, and applied for admission to the church; and after a thorough examination, having found evidence of his fitness, we received him.

In another village, five men were suspended from the congregation, on account of having violated one of its rules. They were importunate in their entreaties to be restored, and were willing to stand up before the assembled members, confess their fault, and ask pardon of those whom they had injured. A member of still another congregation was called before the Zemindar, and advised by him to leave the Christians and join the heathen; but he absolutely refused, saying that nothing would induce him to do it. These cases indicate the general feeling of the Christians in this field.

2. There are in these congregations many promising young men and women, some of whom are the children of the older catechumens, and have been brought up in Christian villages. This second generation of Christians will be more intelligent, stable and influential than their fathers; and from them we anti-

pate valuable accessions to the church, with great good to the cause.

3. Christian marriages are becoming very common. Every time I make a tour through the villages, I am called upon to marry some persons. They often travel a considerable distance, and are willing to pay the usual marriage fee, however poor, to have the ceremony performed. When we consider the loose notions of the heathen, and their barbarous practices, we shall see that there is an important advance in civilization, in this respect, among our Christians and catechumens; and by this means new Christian families are constantly springing up.

4. The members of these congregations are in the habit of contributing to benevolent objects. The catechists and teachers give a certain portion of their monthly wages; and those whose labors do not yield ready money, bring of the fruits of the earth and the firstlings of their flocks as an offering unto the Lord; so that, in the course of the year, a considerable sum is raised. Last year it amounted to nearly sixty rupees; and though the present year has been one of great scarcity, among the poor amounting almost to a famine, the contributions will amount to nearly double that sum.

5. The work in this field has become, to a certain extent, self-propagating. I mean by this, that new congregations are springing up, here and there, which are offshoots from the older ones. It is not uncommon for two or three families, or more, to change their place of residence, and remove to another village; and I have been pleased to notice that when Christians have thus removed, and have gone to live in a heathen village, instead of joining the heathen in their religious observances, they have formed a new congregation, and have induced the heathen to unite with them. This is one of the means by which Christianity is spreading; and as the work advances, this instrumentality will become more and more apparent.

6. Another thing which I have noticed with pleasure, is the readiness of the members to leave their secular business, both on the Sabbath and at other times, for the purpose of attending religious meetings. The people in most of the Christian villages are willing to assemble at any hour of the day or night, when the missionary is to be present; and when his arrival is expected in the village, they will often go a considerable distance to meet him. It is not uncommon for a number of them to follow him

from village to village. Both men and women sometimes leave their homes, and walk several miles, for the purpose of attending meetings in other villages.

Mr. Noyes states that the number of persons able to read in the congregations is not large; and there is altogether too little interest felt by parents in the instruction of their children. Still there seems to be some improvement in this respect, and the hope is indulged that a desire for education may soon become prevalent. Mr. Noyes also says: "Among these catechumens, as among the heathen and Romanists, the standard of morality is deplorably low; but we can perceive considerable change for the better in this regard among those who have been for some time connected with us; and those who have been admitted to the church, are generally far in advance of the rest."

General Progress.

On the whole, Mr. Noyes finds himself encouraged by the aspect of his field. "The catechumens," he says, "are regular in their attendance on the means of grace, and are making progress in Christian knowledge." Some of the congregations have received important accessions of late; and new ones have also been added to the list. The following paragraph presents a hopeful state of things.

The church has received valuable accessions. The forty-seven who composed its membership at the beginning of the year, have been increased to seventy-two, nineteen having been received by profession. The number of adults now under instruction is 696, of whom 234 have been received during the year. These are collected every Sabbath, and frequently at other times, for public worship and religious instruction; and the gospel is constantly preached to them; so that from them we may expect, by the blessing of God on the means used, many conversions and accessions to the church from time to time. An important point was gained when these persons were induced to break away from the idolatry of the country, and even nominally embrace Christianity. It undoubtedly cost many of them a severe struggle to advance thus far; and from what I learned in conversation with those who were lately admitted to the church, I was led to believe that some of them could date the beginning of their Christian life at the time of their joining the congregation. But this is the case with only a few. Most of those who connect themselves with us, have a very imperfect knowledge of the

way of salvation, and the great point in relation to them is not reached. We labor and pray, however, constantly for their conversion; and we have much more hope of them than of the heathen who less frequently listen to the truth, and who are held back from embracing it by the fetters of caste and bigotry.

Canton.

LETTER FROM MR. WILLIAMS, DECEMBER 9, 1854.

This letter of Mr. Williams communicates important and reliable information in respect to the insurrections and wars in China. It also indicates a possible solution of the great problems which are now attracting so much attention in all parts of the world. There is much need of prayer that the God of missions will so direct the course of events as to prepare the way for the gospel of his Son among all these hundreds of millions of dying heathen.

The War around Canton.

The storm of civil war draws very near us. Though its noise for the last four years has been heard to the north and east of us, it has not very materially interfered with the security and peace of this city, till within the last four months. About three weeks ago, the imperialists received a severe defeat, by land and on the river, near Fushan; and since that date they have lost courage greatly, and deem themselves unequal to the defence of the country.

These insurgents are guided by men belonging to the Triad society; and their leaders have contrived to draw around them all the disaffected and idle, though a portion are hoping to rise into office perhaps, if success attend their efforts. By far the greatest portion, however, join them to get a living, as the cessation of trade in Canton has thrown thousands of weavers, carpenters, and other artisans, out of work.

There is a force of these banditti, within a range of fifteen miles from Canton, of upwards of a hundred thousand, while there are more than that number of imperialists and volunteers. The support of so many idlers has drawn heavily upon the inhabitants, only a very few of whom take any personal part in the conflict, but defend and protect their own property as best they can.

The insurgents have no connection with the bands at Nanking, and are

regarded by all who know their acts and purposes, as a powerful band of seditious rebels, whose chief purpose is to live on the plunder of the community. No hopes of melioration can be predicted from anything which they have done, or propose to do; and the recital of the murders, burnings, robberies, piracies, and other oppressions perpetrated by them during the last five months, proves how much China needs the gospel to change the wicked hearts of her people.

Foreign Intervention.

The topic presented in the following extracts is of the greatest importance.

In this state of affairs, it becomes a question how far foreign powers should interfere to protect a weak and dispirited government against such banditti, whose success seems to be likely to ruin their own position at this port. It is said that the Governor General Yeh has formally applied to the British and American authorities to assist him to defend Canton; and probably the request will be partly complied with. Mr. McLane has just issued a notice, in which he supports this idea; and if he had force enough to carry out his views, the government would be able to disperse its unruly subjects. I send you his notice; and in a "decree" he makes it a misdemeanor punishable by a fine of not more than one thousand dollars and three years' imprisonment, for citizens to help either party now at war. An American here has been trying to help the imperialists, and has received a commission from them to enlist foreign aid.

The readers of the Herald may wish to see the notice of the United States Commissioner. It is as follows:

Since the capture of the cities of Shanghai and Amoy in the year 1853, and the siege of the city of Canton in the year 1854, by those engaged in insurrection and rebellion against the imperial government of China, citizens of the United States, residing and sojourning at the ports open to commerce and trade, have been much embarrassed and constrained in all their social and commercial relations.

The United States naval forces have been constantly engaged in affording them protection, when the local authorities of China have been unequal to the task; and the civil authorities of the United States, appointed for the government and superintendence of their concerns, have had much difficulty to preserve for them their commercial privileges, and personal rights and security.

This has been accomplished by abstaining from all interference with the domestic war now existing in China, and with the rights of those engaged in it; but collisions have been had on more than one occasion with those engaged in arms to sustain the imperial government, and with those in insurrection against it.

This non intervention is but the practical application of well known principles of international law, which prescribe a policy of neutrality for all nations, in view of differences that may occur between one or more states, or in the case of domestic wars and revolutions.

This policy of neutrality may be more or less modified by treaty, but unless so modified, it demands an absolute non intervention with the concerns of other nations; but more especially does it forbid foreign states, their citizens or subjects, from intervening by affording military aid, assistance, or supplies to either contending party.

So far as the treaty between China and the United States requires concert and co-operation between the imperial authorities and the authorities of the United States, that concert and co-operation shall be faithfully and fearlessly rendered, and supported by the military power of the United States now in China, when such support is required to give it effect.

But in all matters, where such concert and co-operation is not required by treaty, a strict and practical neutrality has been maintained by the authorities of the United States in China, between those who defend the imperial power and those who assail it.

It is the duty of citizens of the United States, residing and sojourning in China, to respect the imperial government, under which, in concert and co-operation with the authorities of the United States, they are protected and defended, and permitted to resort to China for the purposes of commerce. But those who engage in military service on either side, are reminded that they are under the jurisdiction and control of the authorities of the United States, who have made known to their countrymen and the world their determination to protect the lives and property of American citizens in China, no matter where or by whom assailed; and they will not permit the weak or vicious of their own countrymen to imperil the safety of all.

It is not to be supposed for a moment that our government will do any thing beyond a proper guarding and defending of the rights of American citizens. The policy of this country is well understood in this regard.

With the example of the foreign intervention of England and France in Turkish affairs, and the progress of British power in India, this question of foreign armed interference in the civil war in China is an important one, and may produce most important changes, all of

which can hardly fail to render the people more conversant with foreign ideas, power and religion. The probable good to accrue by the success of the Nanking insurgents, under T'ai-ping-wang, is rendered more problematical by every visit to Nanking; for their religion is seen to be more and more fanatical, erroneous, and wild, the more there is learned of it. The imperialists have succeeded in repulsing their approach to the capital; and they have to this day acquired possession of not more than half a province, with various posts and cities beyond. No where have they instituted anything like a well organized civil administration; and no leading mind has appeared among them, whose talents incline the people to trust him with the formation of a new government. The hopes based on what was heard eighteen months ago of the Christianity of the rebels, are now seen to be delusive; and when that feature is gone, the sympathy felt will pass away from western minds. They may be doing good by the promulgation of the Scriptures; but the truths of the Bible seem to have no abiding effect.

In this quarter, it is not at all a sign of a desire to change masters that a force of ten myriads of bandits can put the government at defiance; for these marauders have taken advantage of a weak dynasty to prey upon the two millions and a half in this prefecture, and pillage everybody. The idea of the disturbance in China entertained in the United States, is that the people desire to throw off the Man-chu yoke; but this is clearly erroneous, judging from their dealings and efforts during the last year; for few instances have occurred of the troops of government fraternizing with the insurgents, (and then it was that or slaughter;) while great efforts have been made to assist the government in destroying them. T'ai-ping, though from this province, has never drawn a regiment from it since he left Kwángsi four years ago; and now he could not get many, if he were here. The bands threatening Canton never have referred to him, and have not the least sympathy with his views.

A foreign intervention of some sort seems quite likely; and when once begun, it cannot so easily be stopped. It may be the channel by which the power of the enemy of true religion is to be held in check; and the gospel may also find an entrance amid the conflicting fears of the imperial government of a rising of its own subjects, on the one

hand, and of offending powers whose aid it invoked when in danger, on the other. The civil war in China will take a new phase, if it brings in the nations of Europe and America as umpires.

The Missionary Work.

It may be asked how the commotions at Canton effect the labors of our missionary brethren. The subjoined extract will throw some light upon this inquiry. "The disturbances hereabouts have not interfered with our own work, except in distributing books in the vicinity. Our preaching rooms are crowded, as usual; and we have as much attention and order as at other times. No interruption has been experienced in going about the city; and large numbers of tracts have been circulated. One of the scholars in the school of the Assembly's Board was baptized this week, and married with Christian ceremonies last week. One of our own assistants is also desirous of baptism. The remarkable interest felt at and near Amoy is a token for good; and we hope that it is the kindling up of burning lights in the darkness. We may be sure that the Word will find enemies, as it makes progress, and that the church here is to make conquests by struggling for them."

Ojibwas.

LETTERS FROM MR. WHEELER.

It will be remembered that Mr. Wheeler is stationed at Bad River, near La Pointe. Indeed, he is accustomed to spend a small portion of each year at La Pointe, where Mr. Hall labored in former years. Mr. Pulsifer is associated with Mr. Wheeler at the present time. The latest communications from these brethren represent the prospects of the Ojibwas, in their vicinity, as somewhat brighter than they have been.

Treaty with the Indians.

On the 3d of January, Mr. Wheeler wrote a letter, giving an account of a cession of land which a part of the Ojibwas made to the United States government, not long since.

An important treaty was concluded with this people last fall, which, if ratified in its present shape, will give them a permanent home, and place our labors upon a more secure foundation. The treaty was made, on the part of the United States, by Mr. Gilbert, with his Secretary, Mr. Smith, who visited us last fall, and Major Herriman, from Crow Wing. The Indians who were parties to the treaty are known as the Lake Superior bands and the interior Indians of

Wisconsin. The Mississippi Indians, not being willing to sell their lands, were left to be treated with at some future time. The land sold under the present treaty lies in Minnesota Territory, mostly on the north shore of Lake Superior, and is supposed to be rich in mineral resources. It extends west half way to Sandy Lake, thence north to Vermillion Lake, thence north-east to the Canada line, embracing probably some six million acres. For this the Indians get five hundred thousand dollars, and six large reserves, amounting in all to some eighteen or twenty townships of land. Three of these reserves are in Wisconsin. One is here; another is about seventy miles from us, south-west, in the direction of Chippewa River; and the other is at Lac du Flambeau, about the same distance south-east of us. Upon these three reserves are to be concentrated all the Ojibwa Indians of Wisconsin, some three thousand in number. There is one reserve also in Michigan, about one hundred and fifty miles down the Lake; another is at the head of Lake Superior; and still another is at Grand Portage, on the North shore. I regard these reserves as the most important provision in the treaty for the good of these Indians, who will now have a home in the land of their fathers, where their local attachments are strong, with all the land which they will ever need for wood, timber, hay, pasturage, tillage, and sugar making.

Our reserve at Bad River is quite large, embracing about five townships. It is designed for the La Pointe and Bad River Indians, and for any who may wish to come here from the interior. And besides this, our Indians get two hundred acres on the north end of La Pointe Island, with a tract opposite La Pointe, on the main shore, covering their old fishing ground.

These reserves are to be the common property of the Indians who reside on them. As soon, however, as they become sufficiently civilized to justify the measure, each head of a family, or single man over twenty-one years of age, may have eighty acres of land as his own private property in fee simple. Should he remove from the reserve, his interest will revert to the band.

Passing to the consideration which is to be paid to the Indians for this cession of their lands, Mr. Wheeler says:

The Indians who are parties to this treaty, some five thousand in number, are to receive in addition to the reserves,

including about three hundred thousand dollars previously due to them by treaty, some eight hundred thousand dollars, to be expended upon them in promoting their civilization. The payments will extend through a period of twenty years, gradually diminishing till the time shall have expired; when they have no promise of any aid from the government, and when it is expected that they will have become citizens, and been absorbed in the white population; or, if still living in distinct communities, will have begun to enjoy, in common with the whites, equal political rights.

The general features of the treaty I regard as wise and humane. It is the intention of the government to pay the Indians what is due them for their lands in such a way as to stimulate them to individual enterprise and improvement. If the stipulations for this end are discreetly and faithfully carried out, we may look for gratifying results.

Prospect at the Station.

In speaking of the state of the missionary work at Bad River, Mr. Wheeler writes as follows:

In regard to our operations here, there are some things that look encouraging. Our fall school was commenced in October by Miss Spooner, after our return from La Pointe; and it has been kept by her since that time. The average attendance is thirty scholars. We had a good school last winter; but we are having a better one now. Our people are feeling more interest in the education of their children; and this community furnishes more materials for this purpose than it has ever done before.

Our meetings, too, are well attended; and we hope that the winter will not pass without our seeing some fruits of our labor in the conversion of souls. There are a number of families here, who have renounced paganism, and have put themselves under our instruction, calling themselves "praying Indians." Some of them, we think, are sincere inquirers after truth; and we hope that the truth will make them free. Others are less enlightened, and understand but little of the nature of spiritual religion.

On the 8th of January, Mr. Wheeler wrote again, making the subjoined statement.

Yesterday was our communion season. More of the members of the church were present than have communed together since the breaking up of the station at

La Pointe. We were joined also by two American families who have commenced a settlement some ten miles west of us on the lake, and are our nearest white neighbors. They are the friends of the Board, and sympathize with us in our work. It was pleasant to commemorate together the dying love of our crucified and ascended Lord. Many Indians were present; and we trust that it was a profitable season to the church, and that a good impression was made upon the minds of those who were mere spectators of the scene.

Temperance.

In reference to another subject, the following extract has its value: "It is more than a year and a half since we have seen an Indian drunk at this place; and during this time we have not heard that any liquor has been brought or sold here. That many of the people love fire-water,

and sometimes drink in secret, I have no doubt. Occasionally we hear of individuals becoming intoxicated away from here; but we cannot but hope that a permanent advance has been made on the vital subject of temperance. As an illustration of this, I would mention the fact that recently a half-breed, known to be a liquor-seller, proposed to the Indians to come here and be their trader. Several of the chiefs, of their own accord, wrote him a letter, requesting him not to come. 'It is true,' said one of them, 'we like a drop once in a while ourselves; but we are afraid to have whiskey come here among our people.' " That the annual payment should have been made to the Indians, and that the abovementioned treaty should have been entered into by the contracting parties, while there was so little of excess in this respect, is highly creditable to these children of the forest; and it is still more to the honor of those who represented the United States government.

Miscellanies.

EXPLORATION OF THE NIGER.

THE Rev. S. Crowther, a missionary of the Church Missionary Society, has addressed a letter to the Rev. Henry Venn, the Honorary Clerical Secretary of that efficient institution, in which he briefly describes a voyage of exploration made by him and others a few months ago. A portion of this letter, dated December 2, 1854, is given below.

You will, I doubt not, be glad to hear that we have returned from the Niger in good health and spirits—a singular instance, without any death, either among the Europeans, twelve in number, or among the fifty-four Africans, either from sickness or accident. The expedition was in the river exactly sixteen weeks, the very day it returned to the mouth of the Nun. We commenced our ascent of the Tshadda on the 7th of August; and the last point we were able to reach was Gurowa, above Bomanda, a port of Hamaruwa, about three hundred miles from the confluence of the Kowara and Tshadda, on the 23d of September, when we were completely short of fuel, no wood being obtainable within three or four miles of the banks of the river. This was the only difficulty we met with, and which prevented our reaching the confluence of the Binue and Faro, where it was crossed by Dr. Barth, and, according to all the accounts we have received, could not have been more than one hundred miles from Hamaruwa. It could be reached in five days' journey on foot, traveling by the course of the river, but dangerous on account of unsubdued natives, and ten days' journey by a circuitous route around the Fumbina mountains, which was said to be

safer. The reception we met with all along, from the kings and chiefs of the countries on the Binue, was beyond expectation. We made two visits to Mohamma, the Sultan of Hamaruwa, fourteen miles from the river, in both which we were most respectfully received and entertained by the Sultan.

We returned to Aboh on the 31st of October, and met Simon Jonas, whom we had left there, quite well, and much respected by all, both chiefs and people. He moved about among them with perfect freedom, and made several visits up the river to Ossamare, Onitaha, and Asaba markets, and to an interior town called Oko-ala, on the back of Aboh, of about a day's journey; the chief of which place asked Simon Jonas, why we always stopped at Aboh, and never paid them a visit; to whom Jonas replied, that there will not be left a place unvisited in due time. He was about three days absent from Aboh, when he returned, for fear the steamer might arrive in his absence.

Simon Jonas spoke to them of the folly of their superstitious customs; and he said the one of chewing stick to clean their teeth early in the morning and spouting the spittle before their country fashion, invoking his blessing upon those who wish them good, and imprecating his anger upon those who desire their hurt, was given up by some of them at his speaking to them of the folly of so doing. He was the companion of Tshukuma and Aje, although he paid them due respect.

Having found this favorable state of things in Aboh, I took the step to secure a parcel of ground for a contemplated mission station, to prevent the spot being spoiled by the people, and gave Aje strict charge to keep the people away from it. My further

proceedings in Aboh will be seen more fully in my journal to that place. I have furnished the Bishop of Sierra Leone with a copy of my journals to Aboh for his fuller information; and I have suggested to Dr. Baikie the advantage of taking Simon Jonas to Sierra Leone, to give his Lordship verbal information of Aboh country from actual knowledge of three months' stay among them. I have taken these steps from the instruction I had received from the Bishop, to ascertain what reception native teachers would meet with in Aboh, should any be sent there. I regret much that none of those who accompanied Mr. Jones to the same place for the same object had been sent with the expedition.

I believe the time is fully come when Christianity must be introduced on the banks of the Niger. The people are willing to receive any who may be sent among them. The English are still looked upon as their friends, with whom they themselves desire to have connection as with the first nation in the world. Could the work have been begun since 1841, how imperfect soever it might have been, yet it would have kept up the thread of connection with England and the countries on the banks of the Niger. God has provided instruments to begin the work, in the liberated Africans in the colony of Sierra Leone, who are the natives of the banks of this river.

If this time is allowed to pass away, the generation of the liberated teachers who are immediately connected with the present generation of the natives of the interior will pass away with it also. Many intelligent men who took a deep interest in the introduction of trade and Christianity by the Niger, who had been known to the people, have died since; so have many of the chiefs and people in the country, who were no less interested to be brought in connection with England by seeing their liberated countrymen return. Had not Simon Jonas been with us, who was well known to Obi and his sons, we should have had some difficulty in gaining the confidence of the people of Aboh at our ascent.

It would be of very great advantage if

the colony-born young men were introduced by their parents or countrymen to their fatherland; it has many advantages which have not been sufficiently noticed. It cannot be expected that children born in the colony should become acquainted with the countries and characters of the people so soon as their parents and countrymen. Though the parents are illiterate, yet if they are sincere followers of the Lord Jesus Christ, their service will be of much worth in introducing Christianity to their own people. They are brought back to their country as a renewed people, looked upon by their countrymen as superior to themselves, as long as they continue consistent in their Christian walk and conversation, and do not disgrace themselves by following heathenish practices. The language of the people of Abbeokuta will be that of the natives on the banks of the Niger: "Let those who come from the white man's country, teach us and condemn our heathenish practices; we shall listen to them." It takes great effect when returning liberated Christians sit down with their heathen countrymen, and speak with contempt of their own former superstitious practices, of whom, perhaps, many now alive would bear testimony as to their former devotedness in their superstitious worship; all which, he now can tell them, he has found to be foolishness, and the result of ignorance, when he, with all earnestness, invites them, as Moses did Hobab, Come with us, for the Lord has promised good to Israel; and all this in his own language, with refined Christian feelings and sympathy not to be expressed in words, but evidenced by an exemplary Christian life. The services of such persons will prove most useful in the introduction of the gospel of Jesus Christ among the heathens. Let such persons be employed as readers or Christian visitors, and thus they will gradually introduce their children into the country, who, in course of time, will be able to carry on the work more effectually. As pioneers, we must not look for instruments of the keenest edge. Any thing that will open the path for future improvement will answer as well at the onset.

Proceedings of other Societies.

CHRISTIANITY IN MADAGASCAR.

THE Herald for February, 1854, contained some interesting extracts from a letter of Rev. William Ellis to the London Missionary Society, in respect to the state of religion in Madagascar. In company with Mr. James Cameron, he had been sent to that island, for the purpose of ascertaining whether the time had arrived for re-occupying the ground with a corps of the Society's laborers. The result of the investigations then made were unfavorable to any immediate effort in that direction.

Mr. Ellis returned to Mauritius, and in due time Mr. Cameron proceeded to Cape Town. Last summer, however, Mr. Ellis paid a second visit to Madagascar, arriving at Tamatave June 12. He was unable to reach the capital, owing to the prevalence of the cholera; but he remained at Tamatave till September 14. In one of his communications to the London Missionary Society, he says:

Soon after my arrival I received a visit from some of the Christians at Foule Point, the nearest port to Tamatave, from which it is about forty miles distant, and, in com-

pliance with their repeated requests, paid them a visit. I spent a week very pleasantly among them, grateful to behold their numbers, harmony, and zeal, and to notice the high estimation in which they seemed to be held by the rest of the people. They had recently formed a church, and had celebrated the ordinance of the Lord's supper only about a week before my arrival. Much of our conversation had reference to Christian ordinances; and I was alike surprised and gratified with the simple Scriptural views they entertained, as well as with the satisfactory manner in which they had proceeded. This appeared the more remarkable when I remembered that the ordinances of the Christian church had scarcely been introduced amongst them when their original instructors were forced to leave, and that eighteen years had passed away since those teachers had departed. Besides personal intercourse with the Christians at Tamatave and Foule Point, I was able to correspond frequently with the Christians at the capital, from whom I have received a number of deeply interesting and valuable communications.

With the exception of the visit to Foule Point, my time was passed at Tamatave. The supply of medicine with which I was furnished by the Society, and some additions subsequently made, proved highly serviceable; and although I only employed it where the indications were exceedingly obvious, and the remedies simple, I think a day scarcely passed, on which I did not receive many applications for medicine, or requests to visit the sick, while I was occasionally arrested in my walk by expressions of gratitude from some one to whom I had afforded relief or benefit, though at the time I had quite forgotten it. I had also my photographic instruments with me, and having taken the likenesses of one or two of the chiefs, my house was visited by almost every officer and chief in the place, either to examine the instruments, to look at the likenesses taken, or to obtain their own. I was willing to gratify in this manner as many as I could, for it afforded me an opportunity of becoming acquainted with them, and often of obtaining much useful information.

The Christians visited me daily, and other persons often came at the same time, but after sunset we were exempt from interruptions, and every day, with only a few exceptions, from two or three to six or seven of the Christians, chiefly those from the capital, passed the evening at my house, either in conversation, in explaining passages of the Scriptures, or in reading, singing, and prayer; and occasionally we continued together thus employed until midnight was passed. We had worship together in greater numbers every Sabbath evening excepting one, and twice I had the privilege of administering, in compliance with their own wishes, the ordinance of the Lord's Supper to such members of the church at Antananarivo as were in Tamatave at the time, and could come to our meeting. On the first occasion

we were eleven, of whom eight were communicants; the second time not quite so many. On these occasions the native teachers addressed their brethren with much affection and earnestness. I was much pleased with the simple and seemingly sincere piety of the Christians, and with the general correctness of their views of all the great truths of divine revelation, and the outlines of Christian duty, so far as my defective means of communication enabled me to ascertain them.

The following statement of Mr. Ellis will be read with interest. "Nothing can surpass the estimation in which the sacred writings are held by the Christians, and I believe no treasure is so earnestly desired. One of the Christians recently wrote to me stating that, for many years, he had been chiefly employed in transcribing portions of God's word for those of his brethren who were destitute, until his health had suffered, and his sight had failed."

The sympathies of Christians in all parts of the world will be excited by the subjoined declaration. "Very affecting accounts have been conveyed to me of the destitution and suffering of some who were in concealment, or in prison, or enslaved, on account of their religion; and on two occasions I sent them some relief as from their brethren in England, feeling assured the Directors would approve of such appropriation."

The feeling in favor of Christianity and education is far more extensive than we had supposed; and in many quarters where at present it is little expected, it would probably be found, in the event of a favorable change, that Christianity had influential and sincere friends. I was often surprised to find parties not in the least suspected of Christianity, either already possessing and carefully preserving Christian books, or else anxious to obtain them. A strong conviction also of the value of education is almost universal amongst the middle and upper classes. The chiefs and officers who are able to read and write, teach their own sons, and deem a knowledge of reading and writing essential to their holding any place under government, or making their way in the world. The instruction thus given is of course very defective; but the persevering endeavor to impart it shows the estimation in which it is held. By the Christians it is accounted even more important, and explains their earnest and reiterated applications for paper and all kinds of writing materials; while teaching forms an important part of the labors of the native evangelist.

In reference to the more immediate objects of the Society and the religious advancement of the people, I trust my recent visit will prove to have been of some service. It has, I believe, made them more fully sensible than they were before of the sincere sympathy cherished towards them by their Christian brethren in England and

elsewhere. It has also furnished them with an opportunity of becoming better acquainted with that Society which has been the instrument in the hand of God of conveying to them the gospel of salvation and the knowledge of letters. It has also favored the opening of more direct communication between them and the Society itself, a matter of equal importance in relation to the present and the future; and I feel persuaded that the Directors and friends of the Society in general will receive with sacred delight and thanksgiving to God the letters from the Malagasy Christians which are now forwarded. Sent in consequence of no suggestion from me, and written without my knowledge, until placed in my hands for transmission to you, they must be regarded as the spontaneous expressions of their feeling of Christian brotherhood.

One of the letters referred to by Mr Ellis in the preceding paragraph is as follows:

*Antananarivo, Amahady,
4th July, 1854.*

TO THE BELOVED CHRISTIAN BROTHERN IN LONDON.

We have received the letter written by you on the 7th of January, 1854, speaking of the affliction which we have endured, and telling also, to encourage us, of your love and oneness of heart with us in Christ. And we rejoiced greatly in God when we read your letter, for your reminding us of the love of Christ deeply affected our hearts. Read Rom. v. 3, 4, 5. Therefore would we praise God, the Father of Jesus Christ our Lord, who has blessed us, and enabled us to bear those calamities.

And we search the Holy Scriptures day and night; they fix our hearts, even though men mock and speak evil of us. Read Matt. v. 11, 12; 2 Cor. iv. 15—17; Matt. x. 22.

And we praise the great Redeemer, who has chosen us out of the world to be his people. Read John xv. 16; 1 John iv. 10, 19. That also encourages us, and supports us in the love of him. And we desire that, by the help of God, we, together with you, may rejoice in the great Redeemer, who hath caused us to love each other greatly

* The intensity of their emotion may perhaps be inferred from the word the writers use here, which signifies to "boil" as water boils.

in his name. Read 2 Cor. iii. 5; John xv. 5.

And when we have examined and thought on the counsel given to us by you, then our hearts have been gladdened, and we have rejoiced, and we thank you in the name of Christ; for the counsel given by you to us has caused our hearts to be comforted and soothed in our faith and peace.

And when we heard that Rev. W. Ellis and Mr. J. Cameron had come to visit and see us, and desired to see the flock of Christ, we were glad, and rejoiced greatly that you had sent them to us, that we might see their faces and shake hands with them; it would be like our seeing you all; therefore we rejoiced on that account.

And we have rejoiced also on account of Rev. W. Ellis and Mr. James Cameron arriving at Tamatave from Mauritius, for we have received good counsel and the word of God from them; we also received letters from them, and wrote to them, and we rejoiced and were glad on that account. Read 2 Cor. vii. 6, 7; ii. 4.

And the books sent by J. Cameron and Rev. W. Ellis have come to us; but many are the people of God, and they (the books) are not sufficient; therefore we say to you, finish the work, for the people are diligent through the great mercy of God. Then you, who have sent, and we, who have received them, may rejoice.

And we also say unto you, beloved brethren, forget us not in your prayers in the day and in the night. 2 Thess. iii. 1; Col. v. 3; 1 Thess. v. 25.

And now we come with our remembrances, and to make salutation to all the flock of Christ that are in your land, or in other lands, who have sympathized with us, and borne affliction with us. Acts xiv. 22; Matt. x. 38; xvi. 24; Luke xxii. 28, 29. We hear of the sympathy of the flock of Christ in your land and in other lands towards us. May we, with you, beloved brethren, praise God everlastingly for the grace of Jesus Christ our Lord. Matt. v. 7.

May the love which comes from God, and the word of peace which is above all knowledge, be with you.

Say, beloved Christian brethren,
* * * * *

dwelling at Antananarivo,
concealed since 1846.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

MADURA.—As secretary of the Madura mission, Mr. Rendall communicates some very interesting facts in relation to the growth of the churches under the care of this mission. On the 15th of December he wrote as follows: "Since my last letter there have been received into the

churches of our mission, on profession of their faith, at Mandahasalie, twenty-six persons; at Pasumalie, eight; at East Madura, five; at Madura Fort, three; and at East Didigul, eight. Those received at Pasumalie are connected with the seminary. You will be rejoiced to hear that a very large majority of the young men in that institution are professors of religion. Nearly all

from the other stations are adult members of our village congregations. We would be grateful to the Lord, who is thus owning and blessing the labors of his servants; and we trust that what we have received, is but an earnest of still greater blessings."

NESTORIANS.—It was stated in the March Herald that Mr. Cochran had gone to Tabreez, for the purpose of securing protection for certain persons who had been cruelly treated by the Roman Catholics. Under date of December 15, Dr. Wright says: "The object was gained by Mr. Abbott, the English Consul, so far as to obtain from the authorities an order that the persecuted persons should return to their homes without molestation."

It seems, however, that an unexpected turn has been given to this question of toleration in the Persian capital, in consequence of the measures recently taken by the Romanists. The authorities at Tabreez have received a firman from the central government, which requires that restrictions of very great stringency be placed upon the operations of "the priests and bishops of the Christian faith," French and American. This document is supposed to have been issued upon the demand of the Russian Ambassador. As it had not been communicated to the mission at the date of Dr. Wright's letter, its terms are not fully known. In the mean time, our brethren are carrying forward their work as if nothing had happened; and it is very possible that no harm may come to them from this new device of the Adversary.

The following extract is from Dr. Wright's letter: "Mr. Perkins and myself recently made a visit to Gawar, to see Mr. and Mrs. Rhea before the winter should set in. I had also the object of paying a professional visit to the Turkish Moodir there. We were happy to find our friends more comfortably situated than they have been in years past. They have a prospect of a small school, consisting of boys from the mountain districts, which will furnish them useful employment during the winter months, when they will be shut up at home by the mountain snows. We visited the grave of our lamented brother Crane, on the hill just by the village church, where it stands a constant witness to the mountain people of his love to their undying souls."

Another item of intelligence in Dr. Wright's letter is the following: "Yohannan, who spent some time in the Protestant College at Malta, has gone as a missionary to the rugged mountain district of Ishtazin. Mar Ogiu, the good old 'pipe-maker,' has rested from his toils; and now we know of no one in those deep ravines to point the poor, ignorant people to the Lamb of God, that taketh away the sins of the world."

SIVAS.—This place is to be occupied as a sta-

tion at an early day, two missionaries having been designated therefor. One of them, Mr. Parsons, is now at Tocat, whence he wrote, on the 6th of January, as follows:

On the afternoon of November 15, just before reaching Tocat, we were gladdened by a most hearty welcome from Mr. and Mrs. Van Lennep and Dr. Jewett; and in a few moments we once more found ourselves at home. I am happy to be able to say that God has blessed both Mrs. Parsons and myself with good health and good spirits, from the time of our departure from Smyrna until the present hour. We are employed in studying Armenian in very favorable circumstances, the language being daily spoken in our hearing, and Mr. Van Lennep having kindly undertaken to instruct us.

As an indication of the earnestness and sincerity of those who utter the call, "Come over and help us," I have the pleasure to state that as soon as the native brethren at Sivas were informed of my arrival in Tocat, they expressed the desire very strongly that I should take up my abode among them forthwith; offering to send horses to convey me thither, to vacate their dwellings for my accommodation, and to teach me Armenian.

Mr. Goodell, my associate, has quite recently gone to Trebizond to spend the winter with Mr. Powers. I trust I am truly grateful to Him who hath guided and protected me in all my journeyings, and permitted me to commence my missionary labors. As I stated in my first letter, so I feel constrained to say now, "Without Christ I can do nothing; but through Christ strengthening me I can do all things."

STRONG'S ISLAND.—Mr. Snow states, in a letter to the Treasurer, that his school has thirty-eight pupils, "who attend with about as much regularity as children at home; and they are making as good progress as could be expected." "I have an average congregation of one hundred," he says, "at my Sabbath service. Our native Hawaiian assistant is doing well; he is a real help to us. We have all been sick with the 'Lahaina Fever,' but are in good health again. We greatly hope to see a medical associate and his wife by our next arrival from the Sandwich Islands; for I assure you the face of a Christian friend, and a new voice in prayer, would do our souls and our bodies good."

CHOCTAWS.—Dr. Hobbs announces the formation of a church at Lenox, consisting of sixty-eight members. "Several others are indulging the Christian's hope, and will at a future time make a public profession of their faith." The attendance upon the means of grace is good. "Never had we seen so full a meeting as we had last Sabbath," writes Dr. Hobbs, "unless it was a 'big' meeting. Our Wednesday evening

prayer-meeting is very well attended. Last week twenty-seven came together, though it was dark and wet. Some of them live two or three miles from us; and the home of one is fourteen miles distant. We are greatly encouraged in our work."

DAKOTAS.—Mr. Riggs reports the addition of a Dakota woman to the church at a communion service, intended for persons under the care of Dr. Williamson and himself. "There was quite a crowd present, though it was a stormy day." The attendance upon the preaching of the Word is encouraging.

SENECAS.—Rev. A. Bliss, now laboring among the Senecas on the Alleghany Reservation, writes as follows: "Seven young persons were received into the church at our recent communion. Several others have given in their names as candidates for admission; but it was deemed advisable to allow them more time to exhibit their faith. The Sabbath meetings are fully attended, and there is an apparent interest in the preached Word, furnishing evidence of the presence of the Spirit."

A letter from Mrs. Wright announces the opening of a small orphan school at the Upper Cattaraugus station, under favorable auspices. "We are greatly delighted," she says, "at the change which has taken place in all the children." It is expected that the expenses of this institution will be met without calling upon the Treasurer of the Board.

The schools on the Cattaraugus Reservation are represented as flourishing. One at Newtown taught by Daniel Webster Pierce, himself a Seneca, is "in a very prosperous state." The average attendance of pupils in that neighborhood has never been so great before.

TUSCARORAS.—The following extract is from a letter of Mr. Rockwood, dated February 21: "We have had a series of evening meetings continuing a little more than a week. The weather a part of the time was very unfavorable; and the roads were a good deal blocked up with snow, so that often but few could attend. Occasionally, when the weather was more favorable, we had full meetings. Last Sabbath a large number were present; and in the evening we had a crowded house. The Spirit of the Lord was evidently present during these meetings; but I am not yet able to speak definitely concerning the results. We hope that some have passed from death unto life."

DONATIONS,

RECEIVED IN FEBRUARY.

MAINE.

Cumberland co. AUX. So. D. Evans, Tr. 12 00
Cumberland, m. e.

N. Gloucester, Cong. ch. to cons.
Mrs. HANNAH F. PACARD H. M. 119 44
N. Yarmouth, Cong. ch. 21 18
Portland, 2d par. s. s. for church in
So. Africa, 10 00
Saccarappa, H. J. 3 00
Searborough, wh. and prev. dona.
cons. JOSEPH LARABEE and H. M. 82 25
Turner, Cong. ch. 13 12—261 09
Franklin co. AUX. So. Rev. I. Rogers, Tr.
Farmington, Coll. 25 00
Kennebec co. Conf. of chs. B. Nason, Tr.
Winthrop, Indiv. 5 00
Lincoln co. AUX. So. Rev. J. W. Ellingwood, Tr.
Alna, M. A. N. 10 00
Bath, Winter st. cong. so. 373;
Central ch. and so. 109; 482 00
Richmond, m. e. 4 00
Wiscasset, A. B. 5 00—501 00
Penobscot co. AUX. So. E. F. Duren, Tr.
Bangor, Central cong. ch. and so. wh.
190, 60; s. s. wh. cons. ZABULON
S. PATTEN and H. M. 133, 82;
Hammond st. ch. s. s. miss. cir.
for Gaboon m. 50; 374 42
Bluehill, Cong. ch. and so. wh.
cons. Mrs. HANNAH F. MERRILL
and H. M. 50 00
Orono, Cong. ch. m. e. 15 55—439 97
York co. conf. of chs. Rev. G. W. Cressy, Tr.
Kittery, Cong. ch. and so. m. e.
10, 29; Rev. A. W. Fiske, 10; 20 29
Saco, 1st cong. ch. s. s. for hea.
chil. 10 30—30 50
1,262 65
Amherst, H. S. L. and wife, 5; Bethel, 1st
cong. ch. and so. 20; Dover and Foxcroft,
cong. ch. 37, 36; Monson, m. e. 10; Bum-
ford Point, Rev. J. G. M. I.; Whitney-
ville, two ladies, 6; 79 36
1,342 01

NEW HAMPSHIRE.

Grafton co. AUX. So. W. W. Russell, Tr.
Hanover, Cong. ch. 75 00
Hillsboro' co. AUX. So. J. A. Wheat, Tr.
Hillsboro' Bridge, Cong. ch. and
so. 11 50
Masouville, Cong. ch. and so. wh.
and prev. dona. cons. CHARLES
P. RICHARDSON and H. M. 16 00
Nashua, Oliver st. ch. and so.
107, 50; m. e. 49, 03; Pearl st. ch.
and so. to cons. Mrs. FRANCIS S.
ADAMS and H. M. 193, 47; 350 00
New Ipswich, Gent. 52; la. 51; 103 00—480 50
Merrimack co. AUX. So. G. Huthins, Tr.
Concord, Cong. s. s. 15, 50; W. par. 23, 75;
a female disc'd; 1, 35; 40 50
Rockingham co. Conf. of chs. F. Grant, Tr.
Auburn, Cong. ch. and so. 10 00
Londonderry, Pres. ch. gent. 30, 35;
la. 17, 65; m. e. 23, 66; 71 66—81 66
Strafford Conf. of chs. E. J. Lane, Tr.
Dover, W. F. Johnson, 50 00
Meredith Bridge, 10 00
Ossipee Centre, Ch. and so. 33; m.
e. 7; 40 00
Rochester, Cong. ch. and so. 20 00—120 00
Sullivan co. AUX. So. E. L. Goddard, Tr.
Goshen, Mrs. B. B. 1 00
Lempeter, Cong. ch. 15 00—16 00
813 66

VERMONT.

Chittenden co. AUX. So. C. P. Hart, Tr.
Burlington, Calv. cong. ch. and so.
50; m. e. 21; 71 00
East, m. e. 8, 75; fem. miss. so.
5, 29; L. C. B. 3; H. D. R. 2; 19 00—90 00
Orange co. AUX. So. L. Bacon, Tr.
Randolph Centre, Cong. ch. 28 29
Thetford, 1st cong. ch. to cons.
JARED HOSFORD and H. M. 111;
academy for a sch. near Keesh.
Turkey, 10; 121 00
W. Randolph, Cong. ch. 20 00—109 39

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Barton, A. F.	4 00
Rutland co. Aux. So. J. Barrett, Tr.	
Pittsford, Cong. so. 113,70; m. c.	
94,44;	138 14
Poultney, m. c.	30 46
Rutland, Coll. 144,70; m. c. 18,70; 163 40	
W. Rutland, Coll. (of wh. to cons.	
JAMES M. CHATTERTON an H.	
M. 100;)	177 92—129 92
Washington co. Aux. So. G. W. Scott, Tr.	
Barre, m. c.	40 56
Berlin, Cong. ch.	41 40
Montpelier, m. c.	4 90
Woodbury, O. K.	1 00—87 86
Windham co. Aux. So. F. Tyler, Tr.	
Westminster, B. R.	2 00
Westminster, West, Friends of	
morals and missions, 46; la. asso.	
22; s. s. 6,50;	74 50—76 50

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Cutler and F. S. French, Ex'rs,	50 00
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MASSACHUSETTS

Barnstable co. Aux. So. W. Crocker, Tr.	
Sandwich, Calv. cong. ch.	52 00
Berkshire co. Aux. So. H. G. Davis, and G.	
L. Granger, Trs.	
Gl. Harrington, Cong. ch.	14 46
Monterey, do.	4 35
Fitchfield, Young la. Ins. m. c.	15 00
Stockbridge, Cong. ch.	40 00
W. Stockbridge Centre, Cong. ch. 17 00—90 81	
Boston, S. A. Danforth, Agent,	
(Of wh. fr. a friend, 30; do. 10; Rev. J.	
I. T. Coolidge, 10.)	5,138 73
Essex co. North, Aux. So. J. Caldwell, Tr.	
Amesbury and Salisbury, Susan Bailey,	
for ed. of Tamil chil.	1 00
Essex co. South, Aux. So. C. M. Richardson, Tr.	
Essex, Cong. ch. and so.	73 23
Rockport, 1st do. to cons. Rev.	
DAVID BRENNER and Mrs. SARAH	
E. BRENNER H. M.	260 00—273 23
Essex co.	
Beverly, An unknown friend,	5 00
Marblehead, 1st ch. and so. m. c.	53 40
Salem, A lady, to cons. Rev. JAMES	
O. MURRAY, of South Danvers, an	
H. M.	50 00—78 00
Hampshire co. Aux. So. S. W. Hopkins, Tr.	
Hadley, 3d ch. gen. benev. so.	45 00
Plainfield, by F. Hamlin,	10 00—55 00
Harmony Conf. of chs. W. C. Capron, Tr.	
Upton, Mrs. C. Flisk,	4 00
Middlesex North C. Lawrence, Tr.	
Fitchburg, Calv. cong. ch. m. c.	19 00
Middlesex South,	
Lincoln, Ladies' miss. sew. cir.	75 00
Southboro', Evan. ch. and so. m. c.	7 50—82 50
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.	
Brookline, Harvard ch. and so.	300 00
Roxbury, Eliot ch. and so. m. c.	
15; a friend, 10;	25 00
Sharon, Cong. ch. and so.	17 27
W. Roxbury, South do. m. c. 9; s.	
s. 1;	10 00—352 27
Palestine Miss. So. E. Alden, Tr.	
South Braintree, Juv. miss. so.	9 33
Pilgrim Aux. So. J. Robbins, Tr.	
Carver, 1st par.	5 00
Taunton and vic. Aux. So.	
New Bedford, Pacific cong. ch. to cons.	
IVORY H. BARTLETT an H. M.	125 00
	6,285 86

Andover, Chapel cong. Theol. sem. 112;
Chelsea, Winnisimmet ch. and so. m. c.
76,23; Broadway ch. and so. m. c. 24,97;
East Cambridge, evan. cong. ch. m. c. 11;
Lawrence, Lawrence st. cong. ch. and so.
45,36; Central cong. ch. and so. 117,90;
m. c. 15,66; wh. and prev. dona. cons.
Rev. DAVID FOSTER and THOMAS TEN-

NEY, (in grateful remembrance of his
grandfather) H. M.; Lowell, G. Colton,
19; Newton Corner, Eliot ch. R. L. Day,
50; North Andover, Trin. cong. ch. to
cons. Rev. WILLIAM F. BRIGGS an H. M.
73;

538 16

6,324 02

Legacies.—Hopkinton, Benjamin Pond, by
Benj. Pond, Ex'r, 60; Stockbridge, Miss
Flecta F. Jones, by Rev. A. H. Dashiell,
Jr. wh. cons. FREDERICK H. JONES an
H. M. 100;

160 00

6,384 02

CONNECTICUT.

Fairfield co. West, Aux. so. C. Marvin, Tr.	
Greenwich, Rev. J. N. Lewis,	10 75
Stamford, Pres. s. s. miss. so.	9 45—20 20
Hartford co. Aux. So. A. W. Butler, Tr.	
East Windsor Hill, Ch. in Theolog.	
Ins.	65 48
Gilend, Mrs. HANNAH FORD, wh.	
cons. her an H. M.	100 00
Granby, J. Lewis,	10 00
Hartford, North ch. and so. 543,60;	
South ch. and so. 206; Centre	
ch. m. c. 8,90;	738 50
Manchester, 2d cong. ch. m. c.	5 00
New Britain, South ch. and so. F.	
A. North, 200; H. Stanley, 30;	
O. Stanley, 30; individ. 32;	292 00
Terryville,	16 00
Windsor Locks, 60; Edith Allen	
for hea. chil. 4;	61 00—1,310 95
Hartford co. South, H. S. Ward, Tr.	
Cromwell, Gent. 47,95; la. 48,50;	
m. c. 31,32; s. s. 7,14;	135 00
Eastbury, m. c.	25 00
Kensington, Rev. R. R.	3 00
Middletown, South ch. a friend,	100 00
Worthington, Gent. and la.	178 25—441 25
Litchfield co. Aux. So. O. C. Woodruff, Tr.	
South Canaan, Cong. ch. and so.	12 00
Middlesex Asso. E. Southworth, Tr.	
Westbrook, Cong. ch. 16,13; m. c. 37,47;	
s. s. 5,40;	82 00
New Haven City Aux. So. F. T. Jarman, Tr.	
New Haven, North ch. (of wh. fr. Wm.	
Johnson, wh. and prev. dona. cons.	
WILLIAM H. ANDREWS an H. M. 50;)	
117,65; Centre ch. 3; united m. c.	
12,98; Court st. ch. m. c. 16,82; Yale	
college, m. c. 12,37; South ch. m. c. 8;	170 73
New Haven co. East, F. T. Jarman, Tr.	
Madison, Gent. wh. and prev. dona.	
cons. JOSEPH W. DUDLEY an H.	
M. 53; 1st cong. ch. wh. cons.	
JOHN GRAVE an H. M. 113;	166 00
Northford, Gent.	28 32—194 33
New Haven co. West, A. Townsend, Jr. Tr.	
Naugatuck, 86,36; m. c. 49,25;	135 61
West Haven,	57 75—193 36
New London and vic. and Norwich and vic.	
F. A. Perkins and Charles Butler, Trs.	
Mystic Bridge, Cong. ch. m. c.	13 08
Norwich Town, Missionary rill for	
ed. of hea. chil. 7; a friend, 3;	10 00
North Stonington, Cong. 44; D. R.	
Wheeler, 25;	69 00
Salem, Cong. ch. and so.	27 10—119 18
Tolland co. Aux. So. L. A. Hunt, Tr.	
Coventry, Cong. ch. 18; m. c. 19; Miss	
H. C. 2;	50 00
Windham co. Aux. So. J. R. Gay, Tr.	
Windham, Ch. and so.	95 00
	2,649 09

Legacies.—Bethlehem, Jesse Hine, by H.

50 00

2,699 09

RHODE ISLAND.

Providence, Central cong. ch. and so. 555,25;
E. W. Fletcher, 25; Benef. cong. ch. and
so. ladies, 54,20;

634 45

NEW YORK.

Board of For. Miss. in Ref. Dutch ch. C. S.
Little, Tr.Albany, A contributor, 5 00
Bethlehem, 2d R. D. ch. la. 80 00
East New York, R. D. ch. 29 63
Helderberg, do. 31 25Ithaca, A brother and sister, 3;
two little brothers, 35c.; a little
girl, dec'd, 1,63; for chil. in China, 5 00
Kinderhook, R. D. ch. 63 85
Lewes, Green Lake s. s. 2 50
Lishaskill, R. D. ch. 10 00
New Lots, do. 26 03New York, do. Market st. s. s.
miss. so. for sup. of Mr. Doty,
China, 50; Miss F. A. Graves,
10; J. Van Alstine, 5; 65 00Niskayuna, R. D. ch. 32; s. s. for
ed. at Amoy, 6; 38 00South Brooklyn, Middle Dutch ch. 7 22
Stuyvesant, Landing, wh. and prev.
dona. cons. BARTHOLOMEW VANBUREN, an H. M. 2 30
Upper Red Hook, R. D. ch. 6 00—371 76

Geneva and vic. G. P. Mowry, Agent.

Cambridge, Cong. ch. 20 00
Centre Lisle, do. 11 00
Clyde, Pres. ch. 40 34Geneva, G. P. M. 10; fem. miss.
so. 10; W. H. S. 1; 21 00Jordan, Pres. ch. 24 00
Junius, do. 13 25
Newark, do. 13 78Ovid, do 101; m. c. 42, 25; 113 25
Romulus, Pres. ch. 74, 19; s. s. 14; 88 19Vienna, 1st pres. ch. 33 00
Westfield, Pres. ch. 76 25
Wolcott, 1st do. 30 00

510 06

Ded. worthless notes, 2 00—508 06

Greene co. Aux. So. J. Doane, Tr. 3 00

Durham, W. L.

Monroe co. and vic. E. Ely, Agent.

Rochester, 1st pres. ch. (of wh. to
cons. Rev. CHARLES FAY of St.
Albans, Vt. an H. M. 100.) 283 64

Sweden, Pres. ch. 15 00—296 64

New York and Brooklyn Aux. So. A. Mer-
win, Tr.(Of wh. fr. Miss Mary Bromson, 100; H.
M. Schreffelen, 105; S. B. BIRDSALL,
wh. cons. him an H. M. 100; B. F.Butler, 100; NORMAN WHITE, wh.
cons. him an H. M. 100; W. M. Hal-
stead, 100; R. D. ch. s. s. Washington
square, 86, 93; E. D. Morgan, wh. cons.ELLIOTT F. SHEPARD an H. M. 100;
DAVID H. KELLOGG, wh. cons. him an
H. M. 100; 14th st. pres. ch. s. s. a
brother and sister, for Armenian chil.

2,09;) 1,148 32

Oneida co. Aux. So. J. Dana, Tr.

New York Mills, Pres. ch. 53 12

Oneida Lake, Rev. D. R. B. 5; 11 00
Rev. J. C. Smith, 6; 12 00

Trenton, Welch pres. ch. 25 29

Utica, 1st pres. ch. 13 00—113 41

Waterville, do.

Plattsburgh and vic. L. Myers, Tr.
Beckmantown, Pres. ch. and cong.
30, 25; J. Ekinley, 20; 50 25Plattsburgh, Pres. ch. and cong.
143, 56; J. S. Palmer, 5, 19; 148 75—199 00

Syracuse and vic. E. H. Babcock, Agent.

Lenox, 1st cong. ch. wh. and prev.
dona. cons. NORMAN CLARK an
H. M. 78 91

Pompey, Cong. ch. 50 00—198 91

Watertown and vic. A. Ely, Agent.

Watertown, 1st ch. 941, 29; m. c. 174, 04;
wh. cons. ELI FARWELL, ELIAS HAGAN,
CHAUNCEY D. MORGAN, and J. LYNDENRICE, H. M.; 2d ch. (of wh. fr. s. s.
12;) to cons. Rev. JOHN CAMPBELL of
Brownville, an H. M. 56; 471 33

3,948 43

Ballston Spa, Rev. H. W. Bulkley, 3, 75;
City, Smithfield, ch. 6; Eaton, cong. ch.
m. c. 5; East Bloomfield, M. Adams, 66;
Essex, pres. ch. and cong. 25; Hastings,
R. D. ch. s. s. 7, 09; Hudson, pres. ch.
s. s. for sup. of Dea. John Hernida,
Oromiah, 35; Ithaca, 1st pres. ch.
130, 58; Jasper, pres. ch. 3; Kingsboro',
cong. ch. and so. W. J. Hancock, to cons.
D. MILLS HEADCOCK of Roscoe, Ill. an
H. M. 109; E. L. 15; E. L. 15; D. B. J. 10;
R. B. 10; indiv. 29, 32; Le Roy, 1st pres.
ch. 95, 27; Maine, cong. ch. m. c. 7, 12;
Malone, cong. ch. and so. 187; juv. miss.
so. for a sch. at Kolapur, 20; Martine-
burg, pres. ch. 7, 12; Troy, 1st pres. ch.
m. c. 68, 93; 2d pres. ch. (of wh. fr. John
Thomas to cons. MARTIN S. STETSON,
of Mobile, Ala. an H. M. 100.) 131; m. c.
37; Utica, Dutch Ref. s. s. 17, 31; Weeds-
port, pres. ch. 20; Willsboro', cong. ch.
8; 1,059 39

8; 4,301 82

Legacies.—Buffalo, Jabez Goodell, by H.
Shumway, Ex'r, 8,000; less exc. 40;
(prev. rec'd, 12,960.) New York, John
McComb, by Horace Holden, Ex'r, 250; 8,210 00

12,511 82

NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch.
C. S. Little, New York, Tr.Fairfield, R. D. ch. 7 00
New Brunswick, 2d do. 43 31Marlton, 3d R. D. ch. coll. at chil-
dren's prayer meeting for hea.
chil. 1 00—51 31

Belvidere, 2d pres. ch. J. M. Paul, to cons.

JAMES HARRIS an H. M. 100; Decker-
town, aux. asso. 55; Flanders, pres. s. s.
2, 18; Jerseyville, pres. ch. 20; pres. ch.
coll. and m. c. 86, 84; Mendham, pres. ch.
m. c. 50, 56; Newark, C. S. Haines, 50;
Job Haines, 50; (ack. in Feb. fr. 3d pres.
ch.); South Park pres. ch. a friend, 15; 1st
pres. ch. m. c. 100; Rushville, Mrs. C. H.

L. B. 5; 481 58

Legacies.—Trenton, Mrs. Catharine Rose,
by George Kestun, Ex'r, 50 00

585 89

565 89

PENNSYLVANIA

Bucks co. Bridge Valley asso. 9, 50; Ger-
mantown, Ger. Ref. ch. 20; Northern
Liberties, Central pres. ch. H. N. 10;Pottersville, Mrs. J. G. S. 1; Philadelphia,
Arch st. pres. ch. W. C. Coates, 25; Mrs.
W. C. C. 10; Mrs. W. 5; Mrs. M. C. 5;Mrs. S. 5; Mrs. C. 1; 1st pres. ch. A. R.
Perkins, 50; W. L. Hildeburn, 20; J. E.
Brown, 15; union fem. miss. mite so. to
cons. Mrs. ROXANNA HOLBROOK of East
Medway an H. M. 102, 50; Sewickley, Rev.J. S. Travell, 10; Wells, North pres. ch.
m. c. 13; West Chester, 1st pres. ch.
98, 45; s. s. for African m. 6, 30; juv.
miss. asso. 20, 25; J. Atwood, 25; 422 00Legacies.—Trenton, Mrs. Catharine Rose,
by George Kestun, Ex'r, 50 00

585 89

565 89

DELAWARE.

Wilmington, Hanover st. pres. ch. s. s. 40;
a mem. of ch. 20; 60 00

MARYLAND.

Baltimore, 5th pres. ch. s. s. 25; Fem. mite
so. for E. E. Clemen, W. S. Plummer, J. G.
Morris, A. Purviance, L. Backus, H.
Wynan, J. N. Ridgely, H. W. Neilson,
M. A. Gilmore, J. S. Purviance, and T.
Atkinson, Ceylon, 220; 945 00

VIRGINIA.

French Creek, M. P. 1 00

OHIO.

By G. L. Weed, Tr.	
Cincinnati, 3d pres. ch. m. c. 17; a friend, 10;	37 00
College Hill, 1st pres. ch. m. c.	2 64
Columbus, 2d do. m. c.	7 60
Jackson, Pres. ch.	8 00
Rossville, Unity pres. ch.	3 00
Twenty Mile Stand, J. Lomes's grandson for Dakota m.	45
Warren, Cong. ch. wh. cons. Rev. J. S. WALTON an H. M.	50 00
Yellow Springs, Mrs. E. Hyde,	2 00—100 60
By T. P. Handy, Agent.	
Cleveland, Euclid st. pres. ch. 62,50; la. miss. so. for two girls, Bombay, 24; for fem. sch. do. 30; 3d pres. ch. a. a. (of wh. for Mary H. Severance, Ceylon, 20;)	168 69
Dover, Ch.	11 93
Tallmadge, D. Upson,	20 00
	209 82
Ded. disc.	5 88—194 96

Cuyahoga Falls, 1st cong. ch. 78; Geneva, cong. ch. 23; Kl masan, cong. and pres. ch. 60; New Plymouth, ch. 5; Streetsboro, s. a. chil 40c; Warren, 1st pres. ch. to cons. Rev. JOHN B. ALLEN of Gustavus an H. M. 70,63;	237 03
	532 68

INDIANA.

By G. L. Weed, Tr.	
Delphi, Pres. ch. 5; s. a. 8;	13 00
Madison, 2d do. 113,26; m. c. 80;	
Mrs. H. Stetson's s. a. class, 15;	208 96
Rockville, Pres. ch.	20 00—211 26
Indianapolis, Unknown, 2; Michigan City, 5; N. Madison, pres. ch. 10; s. a. 5;	22 00
	253 26

ILLINOIS.

By Rev. I. M. Weed.	
Rockford, 2d cong. ch. 201,33; ded. disc. 2,50;	198 73
Chanderville, Cong. ch. 15; Geneseo, 1st cong. ch. 10; McLeansboro, H. P. 1; Mt. Sterling, pres. ch. youth's miss. so. in s. a. 13; Ottawa, Rev. M. K. W. 4; Waverly, cong. ch. m. c. 53,35;	98 35
	297 08

Legacies—Jacksonville, William Pierson, by L. M. Glover,

88 85
385 93

MICHIGAN.

By Rev. O. P. Hoyt.	
Almont,	17 20
Birmingham, 10; s. a. 5; H. D. and friends, 10;	34 00
Bruce,	51
Dowagiac,	1 00
Grand Rapids, 1st cong. ch. m. c.	21 00
Hudson,	5 00
Midford,	21 32
Mt. Clemens,	20 11
New Hudson, 4,63; H. Smith,	59 13
54,50;	2 00
Richland,	12 63
Fouthfield,	142 71
Niles,	39 09
Romeo,	5 38
Utica,	34 84
Vermontville,	8 46—124 58
Wing Lake,	
By J. S. Farrand,	
Detroit, T. W. C. 2; I. G. 8, 1;	3 00
Romeo, Cong. ch.	20 00—23 00
By W. C. Voorheis.	
Ann Arbor, Pres. ch. m. c.	18 82
Lodi, Pres. ch.	6 00—24 82

Detroit, A friend, 10; Grand Haven, Rev. W. M. Ferry and fam. 50; Jonesville, S. B. V. 5; Romeo, C. F. 3;	68 00
	549 40

WISCONSIN.

Appleton, m. c. 3; Beloit, S. T. M. 10; Berlin, pres. ch. m. c. 7; juv. miss. so. 4,21; Fort Howard, m. c. 4,20;	28 76
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IOWA.

Bellevue, Coll. in sch. dis. 2; Cedar Rapids, 1st pres. ch. 29,70; Denmark, Mrs. H. K. Edson, 5; s. a. class, of do. for Jewish chil 5; Dubuque, cong. s. a. class for sch. at Gawar, Persia, 5; Farmington, cong. ch. m. c. 3; Garnaville, a friend, 10;	59 70
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MISSOURI.

By G. L. Weed.	
Lexington, D. D. Park,	25 00
Rockville, Mrs. C. A.	7 00
St. Louis, 1st pres. ch. 30,75; 1st Trin. cong. ch. 22,15;	122 90—154 90

KENTUCKY.

Midway, Pres. ch. 20; Newport, 2d pres. ch. m. c. 5,50;	25 50
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TENNESSEE.

Franklin, Pres. ch. m. c.	110 00
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TEXAS.

Ringgold Barracks, G. Loomis, U. S. A.	66 00
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CALIFORNIA.

San Francisco, 1st cong. m. c.	44 28
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IN FOREIGN LANDS, &c.

Athens, Greece, W. C. King, for Micronesian m.	1 75
Ceylon, Rev. J. C. Smith for do.	10 00
Cherokee na. Fem. sem. avails of Fair, sent to Rev. Wm. Goodell,	25 00
Mt. Pleasant, Choc. na.	14 60
	51 35

Donations received in February,	20,960 15
Legacies,	8,508 85
	\$29,569 00

★ TOTAL from August 1st to February 28th, \$154,232 43

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in February, \$693 61

DONATIONS IN CLOTHING, &c.

Exeter, N. H. A box, for Rev. Mr. Bird, Syria.	
Hartford, Ct. A box, fr. Rev. Mr. Beadle, for Mr. Tyler, S. Africa.	
Henniker, N. H. 1 barrel, for Rev. L. Spaulding, Ceylon.	
Holland Patent, N. Y. A box for Rev. E. F. Hastings.	
New York city, A box from Amer. Tract Soc. for J. W. Marcuseohn.	
Oswego, N. Y. 1 barrel flour for Mr. Eddy, Syria, do. for Dr. Van Dyck, do.	
Parker River Village, Ms. A box, fr. fem. res. so. for Indian miss.	20 03
Philadelphia, Pa. A box for Mr. Sturgis, Micronesian m.	
South Weymouth, Ms. A box, fr. la. dir. of Industry, Union ch. for do.	
St. Johnsbury, Vt. Communion service fr. 2d and South cha. s. a. for ch. in Tokat, Turkey,	17 00